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GUIDANCE INTO TRUTH—WHAT HINDERS ?

THREE SUGGESTIVE DISCOURSES :

1. HINDRANCES FROM ERRORS IN JUDGMENT.
2. HINDRANCES FROM WANT OF LOVE.
3. HINDRANCES FROM THE BREACH OF THE
COVENANT OF HOPE.

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“ We prefer the edification of the Churches to all private respect and favour toward each other ; for by this means, the word of faith being consonant among us, and Christian charity bearing sway over us, we shall cease from speaking after that manner which the Apostle condemns—‘ *I am of Paul, and I am of Apollos, and I am of Cephas* ;’ for if we all do appear to be of CHRIST, Who is not divided amongst us, we shall then, through GOD’S grace, preserve the body of the Church from schism, and present ourselves before the throne of CHRIST with boldness.”—*Letter of the Eastern Bishops to the Western Bishops. Theodoret Ecc. Hist.* lib. 5, 9.

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PREFACE.

I AM not aware that any of the regular and consistent members of S. Barnabas' congregation are Romanizing. I rejoice to think, that the spirit of our service to God is, throughout the whole body, a spirit of affectionate, hearty, earnest, loyalty to the English Church. I am quite sure our strength lies in such a spirit. Never can weakness for the marring of any good purpose whatever, *so* prevail amongst us, as when our hearts become shaken in confidence and love, and we begin to talk contemptuously of the Church of England, and partially of the Church of Rome.

I think it is a great mistake to talk contemptuously at all—either of Rome, or of any body of Christians whatever. It is an unchristian temper, after all is said. But, it is worse than a mistake to talk contemptuously of the Spiritual Mother who bore us—at whose breasts we have been nourished, and under whose shelter, by the HOLY GHOST, we have been made what we are, in holiness of life.

I know there are many persons who are tempted first to talk undutifully, and then to act unfaithfully. The first generally leads to the second. And when this is so, there is seldom any good account to be given of the course of their perversion. There has been no patient investigation—no years of study and of importunate prayer—no discipline of body and of mind—beforehand. An act of the will—an impulse of the feelings—and all is over. And then comes that change on which the whole destiny of a soul hangs.

Perversions to Rome are beginning again. They seem to come by fits and gusts. There is nothing strange in this. So long as there are weaknesses and infirmities among mankind, there will be manifestations of them outwardly in bodies and in minds. And it is a feature incidental to all great movements of the mind to truth, that some persons will go off in one or other extreme. I have heard of certain letters, and seen one, from Rome, where one or two young men have lately been perverted. These letters have been circulated among persons attending this Church. I have thought it my duty to preach the first of the following sermons in consequence, and to print it.

And I have added two others, preached formerly, which bear upon the same subject.

If any one recognizes forms of expression and arguments which they have heard or seen before, I hope they will bear in mind that one cannot, in every case, remember to whom one is indebted for what one learns in the course of general study. Besides, I must avow that I am not aiming at originality, but at doing good, and asserting my own undying affection for the Church of England, in which God has been pleased to call me to serve.

It is my duty to state, that the line of thought pursued in the third sermon, was suggested to me by an earnest and an able Irish Clergyman whom I met in the south of Europe in 1847, who is now in very high office among the body of persons called “Irvingites,”—or as they call themselves, “The Church.”

The only difference to my mind, between *that* “development” and the Roman supremacy, is, that, for *one* Pope, generally an Italian, we have *twelve* Popes—all, I believe, Englishmen—claiming to sit upon the apostolic throne, and to rule the Universal Church !

The “twelve Apostles” of the present century make no claim to a succession. They simply assert a call by direct inspiration. This is a plain and straightforward issue, at all events. And they may accept it, as proved, who can.

S. BARNABAS' PARSONAGE,
Whitsuntide 1856.

SERMON I.

HINDRANCES FROM ERRORS IN JUDGMENT.

“Contention ariseth either through error in men’s judgment, or else disorder in their affections. When contention doth grow by error in judgment, it ceaseth not till men, by instruction, come to see wherein they err, and what it is that did deceive them. Without this, there is neither policy nor punishment that can establish peace in the Church.”—HOOKER.

(Preached at S. Barnabas’, Pimlico, on the Fourth Sunday after Easter.)

“When HE the Spirit of Truth is come, HE will guide you unto all truth.”—*S. John xvi. 13.*

It may seem, at first sight, strange that our LORD’s last discourse, before HE suffered, should take up the thoughts of the Church, and be marked out for the Gospel, during the whole interval from Easter to the Ascension. We might have rather looked to hear of remission of sin—of reconciliation with God—of life and rest, and peace—the blessed fruits of His Passion; instead of which, we hear of His own anticipated sufferings, and all the trials and sorrows which await His people.

But our first sight is often a short sight, and so it is here. The Church desires to lead us onward and upward. Do not linger on your festal joy, she seems to say; do not set up for yourselves a perpetual holiday. Remember the image of God has been restored to you, and you must preserve it. Remember

the image of the old man has been dead and buried, and you must never renew it more. And how is this to be done? You must be up and see; you will never accomplish it by simply reflecting upon His Death and Resurrection: for, the burden of the world—the crosses which it brings—the exercises of patience which it furnishes—are all real, and no mere reflections will suffice to meet them; you must find out and acknowledge some course of *action*: there are some instruments of action necessary, and you must use them: you must energize—you must act.

Thus the Church seems to speak; for, she sets before us CHRIST's promise of the HOLY SPIRIT—the Spirit of power—the Spirit, not of rest, but of action.

If your burden is heavy, the Spirit will help you to bear it; if you are blind to your wants, the Spirit will enlighten and convince you; if you are guilty and polluted, the Spirit will reprove and rebuke you; if you are borne down by sorrow, the Spirit will comfort and console you.

And so the lesson of the Church to-day is all of the HOLY SPIRIT—not so much of the *office* of the HOLY SPIRIT, which is a Whit-Sunday subject, as of our need of the HOLY SPIRIT—and the blessed assurance that we *have* that which we need.

Need of the HOLY SPIRIT! Who does not acknowledge it? You, who are sunk in sin and folly, with hard, unsoftened, indocile hearts, seared by the withering blast of long accustomed self-indulgence, the need of the HOLY SPIRIT—to accuse you, to reprove you,

to stir you, to plead with you, to win you. And you who are struggling on, even though you have attained the higher paths of the hill of saintliness, the need of the HOLY SPIRIT—to strengthen you, to build you up, to cheer you, to press you onward and onward still.

Need of the HOLY SPIRIT! Does not the abiding infidelity of the world, underlying all its vicious customs and profane contempt of religion, prove it? Does not divided, weakened, paralyzed Christendom, with its thousand thousand separate souls vying with each other in coldness, and hardness, and indevotion towards God, prove it?—the penury of divine grace amongst us—the spiritual famine which outstretches its wings over the baptised nations of the earth! And yet here is the promise of the text—the promise to the Church of CHRIST for ever—“When the Spirit of Truth is come, He will guide you unto all truth.” *Has* it failed? *Can* it fail? Is not this Presence of the SPIRIT perpetual? And is He not as powerful now, as ever of old? Can He not work now as wrought He ever of old?

This is a large subject, and I cannot go deep into it in one discourse; but there are times when, though we cannot say all or much on a subject, it is fitting and even necessary to say something. I have reason to think this to be such a time, and therefore I will try to say what I can.

I need not tell you that the Presence of the HOLY SPIRIT, ever guiding the Church, is a point of indis-

pensable faith in a Christian. It is of the essence of THE CHURCH. That is *not* THE CHURCH OF CHRIST which has *not* the Presence of the HOLY SPIRIT ever guiding it to the truth.

I need not tell you, that this Presence of the HOLY SPIRIT ever guiding THE CHURCH—founded on the words of my text—is exclusively claimed by that body of Christians called the Church of Rome. You probably know that a large body of Christians living in different parts of the world, but calling themselves Roman Catholics because they acknowledge a common visible head who lives in the city of Rome, and has episcopal jurisdiction over one see in Italy—that this body of Christians, first of all, *assumes* that it *has* the Presence of the HOLY SPIRIT guiding it to what it calls truth ; and then proceeds to deny that any other body of Christians has it too.

The process of argument is one which has influenced a number of persons to join the Church of Rome, and will probably influence more. I say the *process* of argument ; for I do not believe that the argument influences anybody. It is the *process*—the very boldness of it—which irresistibly wins over men's wills already set in that direction.

So far as I understand it, the process is this :—It is *taken for granted* that the Bishop of Rome is the head and centre—the visible point of unity to the CHURCH OF CHRIST. And then, the Bishop of Rome proceeds to excommunicate all who do not agree to his terms of union.

Thus, he brings about a form of oneness which he calls *the* Unity of *the* Church. He eliminates everything discordant—gets rid of all who differ from him—puts them out of the pale of ordinary salvation—and the residuum, according to his view, is the ONE HOLY CATHOLIC AND APOSTOLIC CHURCH. He *makes* a form of unity, and then calls it THE CHURCH OF CHRIST.

The Bishop of Rome rules and directs and governs this Church according to his own laws ; sometimes by the exercise of his own will and pleasure simply, and sometimes through the media of synods and councils of Bishops nominated by himself. And then he boasts, that by always moving in doctrine, in this way, he is always developing truth, and proving the life of the Church.

And then, the words of my text are brought to bear upon this creation. The witness of the Spirit is *one*, not various. The Church of Rome is one. Therefore, the Church of Rome has the witness of the Spirit.

The witness of the Spirit is a guide to truth. The Church of Rome has a guide. Therefore, the Church of Rome is a guide to truth.

The witness of the Spirit *must* be a living speaking voice. The Church of Rome has a guide to truth which speaks and lives. Therefore, the Church of Rome has the witness of the Spirit.

Other bodies of Christians are not one with the Church of Rome, nor with each other. Other bodies of Christians do not claim to have a visible, living,

speaking, infallible guide. Therefore, other bodies of Christians have not the witness of the Spirit!

Such is the process, so far as I know, which, by the magnitude of its claim, overawes some minds, and wins others whose *wills*—that strange, mysterious, unaccountable part of us—whose *wills* have been won before.

I am not going to argue out the case against this monstrous assumption of the Roman Communion: I merely wish to suggest one or two important positions:—

1. The Bishop of Rome is not, and never was, the visible centre of Unity to the whole Christian Church.*

* I take the liberty of quoting the late Archdeacon Manning, and of observing here, that I have not yet heard of his ever satisfactorily answering his own masterly book on the “Unity of the Church:”—

“In committing the plenitude of their authority to one and only one in each Church, it is evident that the Apostles acted upon the rule which our LORD Himself has sanctioned by His own practice. As a type of unity, He first committed the Apostolic power to S. Peter, but afterwards to all the Apostles. They all were what Peter was: endowed with an equal share in the fellowship of an equal authority. Not that they were dependent one on another, so as to be unable to act, except in an united college. Each severally was absolute. Under GOD he had no one set over him. Each one was a Vicar and Vicegerent of CHRIST. Each one in every land wheresoever they were scattered abroad, carried with him the whole mystery of the Gospel,—all its truths, and sacraments, and powers. As each one had in himself the faith, so he had the polity of the Church in all its

2. The Bishop of Rome has not, and never had, any right to *impose* terms of Communion on the rest of Christendom, or to create any form of unity of his own, or to depart from that one form taught by CHRIST and His Apostles. *

plenitude; and as CHRIST their LORD had intrusted His Own commission in full to each one of their body, so did they in like manner. They had represented Him, and now they constituted representatives of Him and of themselves. They, therefore, made over, in like manner, their commission in full to chosen men, who, in their stead, should be to each several Church the Vicars of CHRIST and of GOD; and on this is founded the rule which is as old as the Apostolic age—‘Wheresoever the Bishop appears, there let the multitude be; even as wheresoever is CHRIST, there is the Catholic Church.’ (S. Ignatius ad Smyr.)”—*Manning’s Unity of the Church*, pp. 152–3.

* “That the Church is *capable* of such an union (under one singular government or jurisdiction of any kind) is not the controversy. That it is *possible* I do not question. That when, in a manner, all Christendom did consist of subjects to the Roman Empire, the Church then did arrive near such an unity, I do not at present contest. But that such an union of all Christians is necessary, or that it was ever instituted by CHRIST, I cannot grant. The Holy Scriptures do nowhere express or intimate such a kind of unity, which is sufficient proof that it has no firm ground. We may say of it as Saint Austin saith of the Church itself:—“I will not that the Holy Church be demonstrated from human reasonings, but the Divine oracles.” (S. Aug. de Unitate, c. 3.) S. Paul mentions and urges the unity of spirit, of faith, of charity, of relation to our LORD, of communion in devotions and offices of piety. But concerning any union under one singular visible government or polity he is silent. He saith ‘One LORD, one faith, one baptism, one GOD and FATHER of all;’ not one

3. The witness of the Spirit has never failed, and never will fail, the Church *as a body*. It has failed particular Churches, and will fail them again. Possibly, for all her boasting, it has failed the Church of Rome; possibly also, it has failed, or may fail, the Church of England. But as *a body*—as *a whole*, it is *impossible* that the Church of CHRIST *can* fail of the witness of the HOLY SPIRIT.

4. The relation of *individual* souls to this witness of the HOLY SPIRIT—how, amidst the sins of nations and Churches—blinding and darkening and deadening them—truth may be kept alive, by God's Holy Spirit, in *separate single hearts*. How also the witness of the HOLY SPIRIT is so outraged in other single hearts, which, rising to a large aggregate, make up bodies of men amounting to whole kingdoms—outraged by a perverse and obstinate will—outraged by a temper which leaves Him no room to operate—outraged by an impure and unholy life which utterly banishes Him—O how might it not be shewn, that men are divided, and weak and powerless for good, and hardened to the true sense of immortality, by their own separate resistance of all holy inspirations, and all high desires, and all mighty workings of the ETERNAL SPIRIT!

monarch, or one senate, or one Sanhedrim; which is a pregnant sign that none such was then instituted. Otherwise he could not have slipped over a point so very material and pertinent to his discourse.”—*See Bishop Barrow on the Unity of the Church*. Vol. I. pp. 286-7.

5. Then--what seems to be wholly overlooked in the Roman theory--the promise of the HOLY SPIRIT is to *guide* into all truth. And that is one thing, while the promise of the HOLY SPIRIT to *compel* into truth is another thing, and very distinct, and nowhere vouchsafed in Holy Scripture.* It were needless to say how plainly one may recognize the work of the Spirit from the very beginning, all through the Church, in every age and in every land, witnessing to one and the same truth, and guiding, leading, directing souls to that one truth; and how plainly also one may recognize *another* work--resisting, and thwarting, and gainsaying it. How obvious also, that a whole particular Church, as such, may gainsay and resist such a leading--while multitudes of individual souls in it, may submit themselves, and be led.

6. Again: what was this *expediency* which CHRIST urged upon His disciples--when He spake of going and the COMFORTER coming--but that His visible

* See the whole third chapter of the Fourth Council of Lateran--Innocent iii. A.D. 1215--one of the most esteemed and most formal and legitimate of all the authorities of the Church of Rome. Take but one short passage: "Moneantur autem et inducantur, et si necesse fuerit per censuram ecclesiasticam *compellantur* sæculares potestates, quilibetque fungantur officiis, ut sicut reputari cupiunt et haberi fideles, ita pro defensione fidei præsent publice juramentum, quod de terris suæ jurisdictioni subjectis *univeros hæreticos ab ecclesia denotatos, bona fide pro viribus exterminare studebunt*, ita quo a modo quandocunque quis fuerit in potestatem sive spiritualementem sive temporalem assumptus, hoc teneatur capitulum juramento firmare."

Presence should be removed. That, when His great and immediate work on earth was completed on the Cross and from the Tomb, there should no longer be presented to His Church the *snare* of His visible Presence—as to the sons of Zebedee, so more or less to all—tempting men to build up for themselves an earthly centre. “We trusted that it had been He which should have redeemed Israel.”

But the Roman system has set itself to do that very thing which CHRIST said was inexpedient, when, upon the wreck of an earthly empire, the Bishop of one city has prevailed to raise himself not only above his equals in the same ministry, which collectively represents CHRIST, but above the Kings of the earth, and every form of secular authority—one man uniting in himself, in visible glory upon the earth, the offices of Priest and King.* And the translation of a *special* representa-

* Bellarmine De Rom. Pontif. v. 1, says—“Prima sententia est, summum Pontificem jure divino habere plenissimam potestatem in universum orbem terrarum, tam in rebus ecclesiasticis quam civilibus—ita docent Aug. Triumphus, Alvarus Pelagius, Panormitanus, Hostiensis, Silvester, et alii non pauci.” “The first opinion is, that the Pope has a most full power over the whole world, both in ecclesiastical and civil affairs. This is the doctrine of Aug. Triumphus, &c., and many others.” Bellarmine quotes one Augustinus Triumphus—and what does *he* say? “Error est non credere Pontificem Rom. Universalis Ecclesiæ Pastorem Petri successorem et CHRISTI Vicarium, supra temporalia et spiritualia, universalem non habere primatum; in quem quandoque multi labuntur, dictæ potestatis ignorantia, quæ cum sit infinita, eo quod *magnus est dominus, et magna virtus ejus et magnitudinis ejus non est finis*, omnis creatus intellectus in ejus perscrutatione

tive of CHRIST to Rome—what is it but the lengthening out of that privilege which CHRIST declared should no longer be confined to place or time—to Jerusalem, or to Judea, or to Galilee, but should henceforth be co-extensive with the utmost bounds of the earth. What is it but a direct negation of that primitive distribution of power to *all* Churches through *all* Bishops, which proved to be no less the safeguard than the dissemination of Divine truth—that “single episcopate of many Bishops diffused about in a numerous and accordant multitude.”*

And lastly; this notion of a perpetual “living voice,” is but a captivating fallacy. There is a life for evil as for good. To speak, therefore, is no certain sign that what is spoken is true. Doubtless it were well, if so it had pleased God, that the visible unity of His Church had never been broken: but what is this but to say, how well it had been for the nations never to have provoked God’s wrath and vengeance by their sin. Had we continued true to God, doubtless He would have blessed us all with fuller and more continuous manifestations of His will. But it is sin which has brought division; and it is mere arrogance in Rome to affect to be free, either from division which is the consequence, or from sin which is the cause.

invenitur deficere.” (De Potest. Ecclesiæ ad Pop. Joh. 22.)—*See Bp. Barrow.* So that this Roman divine blasphemously attributes to the Pope—“Great is the LORD, and great is His power, and of His greatness there is no end.”

* S. Cyprian. ep. 52.

So long as the Church is divided, her *living* voice must cease. Rome is not the living voice of "THE CHURCH," because a part of the Church is not and cannot be "THE CHURCH." The age of division is for THE CHURCH—an age of paralysis of speech; and then she falls back upon what she said, once for all, when Her voice was clear.* Till God is pleased to restore His Church to that oneness to which He still destines her, our appeal must be an appeal to a Voice which spoke in apostolic and primitive times, and which surely speaks no less distinctly now, because long ago It spake so well. Nay rather, being the Voice of the HOLY SPIRIT *then*, It is the Voice of the HOLY SPIRIT *still*—a Voice which never grows old—a Voice which never waxes feeble—a Voice sent forth by Him Who "was dead, and is alive for evermore."

Such would be the kind of propositions I should

* "The *sacramentum unitatis* was first infringed during the quarrels of the Greeks and Latins: it was shattered in that great schism of the sixteenth century, which issued, in some parts of Europe, in the Reformation, in others, in the Tridentine decrees, our own Church keeping the nearest of any to the complete truth. Since that era, at least, Truth has not dwelt simply and securely in any visible Tabernacle. This view of the subject will illustrate for us the last words of Bishop Ken, contained in his will:—"As for my religion, I die in the Holy Catholic and Apostolic Faith, *professed by the whole Church before the disunion of East and West*; more particularly I die in the communion of the Church of England, *as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross.*"—*Tracts of the Times*, No. lxxi. p. 29.

venture to establish if I were arguing this matter out, and I should sum up with these two most important facts.—first—that the promise of guidance was to the Apostles, no *less* than to their successors. It must, therefore, follow that no *truth could* be revealed to after ages which the Apostles did not know. It is improbable that they, who were appointed to declare, and did declare, the “whole counsel of God,” were suffered by the HOLY GHOST to keep back truth, that it might be reserved for some wondrous developing prerogative of modern Rome.

And secondly, that the promise of guidance was into *all* truth—not dogmatic, theological, doctrinal truth only—but into *all* truth affecting the soul, and therefore into moral truth as much as any. I suppose it would be easy to draw a fearful picture of the kind of witness to moral truth, set up by the Bishop of Rome and his ecclesiastics, in the middle ages. It would be no part of my argument against Rome as a Church, that some of her Popes and ecclesiastics were profligate. But it would be fatal to her own argument—fatal to her exclusive claim to propound *moral* truth, through the special Presence of that Pure and Blessed SPIRIT Who guides into all truth.*

So much would, I think, go far to settle the question

* It is not my intention to go into the facts of this most important part of the case. The pages of Liguori might alone suffice, altogether apart from history. Yet I will quote Bellarmine's own account of A.D. 912:—“Quæ tunc facies sanctæ ecclesiæ Romanæ! quam fœdissima cum Romæ dominarentur

against Rome. And then for divisions, in the rest of Christendom—who would not acknowledge that nothing *so* much as resistance to the HOLY SPIRIT in morals—I do not mean gross sins only, but pride, self-will, vain-glory, covetousness, party spirit, disobedience, unlove—nothing so much as resistance to the HOLY SPIRIT *in morals*, marks the character of almost every country—certainly of our own to a fearful extent. So that you have before you, at once, a sufficient account of unbelief and division in religion, without seeking farther. And you have this comfort, on the other side, that there are thousands of *individuals* everywhere, in whose hearts God is preserving His Truth, and out of whom He will gather in His One Church, before the “time of the end.”

Such is an outline, which, if an opportunity offered, I should endeavour to fill up, on this vital subject. Meantime, my brethren, there is for us the blessed *fact* of CHRIST’s kingdom—not His kingdom on this side the grave only, but beyond—His One kingdom transcending all mortal thought of space and time—Saints before the law—Saints under the law—Saints under the Gospel—the One Body of CHRIST.*

potentissimæ æque ac sordidissimæ meretrices! quarum arbitrio mutarentur sedes, darentur episcopi, et quod auditu horrendum et infandum est, introducerentur in sedem Petri eorum amasii pseudo pontifices, qui non sint nisi ad consignandum tantum tempora in catalogo Romanorum Pontificum scripti.”—*N. 14*, Vol. x. p. 663.

* “Sancti ante legem, sancti sub lege, sancti sub gratia, omnes hi perficientes Corpus Domini in membris sunt ecclesiæ constituti.”—*S. Gregor. Magn. ep. 24.*

Let us make much of it, and wait patiently for the rest. The inhabitants of the Heavenly Jerusalem are already so many that no mortal tongue can tell by name, their number, or their nation, or their age. This at the least is true. Besides an innumerable company of angels, there is the "general assembly and Church of the first-born," and all the spirits of "just men made perfect." The many thousands of the tribes of Israel—the first-fruits of the gospel, and "a great multitude" besides, "which no man can number, of all nations and kindreds, and people and tongues." There are Moses and Elias, Abraham and Isaac and Jacob, and all the servants of the Most High God, that ever lived and died in His true faith and fear, from the beginning of the world to this very day. They are all now there—in His One kingdom—as really in It *there*, as we are in It *here*. And their number is continually increasing, by some one or other of the brotherhood passing onward from the outer corners on earth, to the heart and centre of the Kingdom in Heaven. And the HOLY SPIRIT—Which flows from CHRIST through the whole Church, into the several members, quickening each, as each is incorporated, uniting all to CHRIST, and in CHRIST,—first to the FATHER, and then to one another—He is the spring and source of all unity and all love in the Body, and He knows no distinctions, except impenitence and wilful sin. Of men of all ranks and conditions—princes and peasants, nobles and artisans, rich and poor, priests and laymen, young men and children—

some are still on earth, others—a far larger company—are departed to be with CHRIST. And they are as truly members as the others. Death makes no essential change in that spiritual life which, before death, they lived in Him. We are one Body and one Spirit, not only with His people now on earth, but with all the faithful departed. The whole Church, struggling still on earth, serves God in one ministry. The whole Church, now rejoicing with CHRIST, serves Him in another ministry. But they are the ministries of THE ONE CHURCH. And the greater the measure of union with CHRIST, the more abundantly is the HOLY SPIRIT poured out upon us one by one.*

Thus, all who have been grafted into CHRIST,

* “The very same one Holy Church is now under one condition, and hereafter shall be under another. It has now a mixture of evil men, and then shall not have any : as it is now mortal, because made up of mortal men, but shall then be immortal because there shall be in it no one who can any more die even in the body ; just as there were not therefore two CHRISTs, because first He died, and afterwards dieth no more.”—*S. Augustine Brev. Coll. cum Donat. c. x.*

“The body of this Head is the Church ; not that which is in this place, but both in this place and in all the world ; not that which is at this time, but from Abel to those who shall be born even unto the end, and shall believe in CHRIST : the whole people of the Saints belong to one city, which city is the Body of CHRIST, of which CHRIST is Head. Thus also the angels are our fellow citizens : only as strangers far from home we are toiling ; while they in the city await our coming. And from that city, from which we are absent far off, letters have come to us, which are the Scriptures.”—*S. Augustine Enarr. in Ps. xc. ser. 2.*

and abide where they have been grafted, wheresoever they live upon the face of the whole earth, are free of the same blessed City. And they have the same title to Its gifts, as they whose race is already run, and who rest there for ever. And such are far more in number, thank God, than some are apt to reckon—far more than any narrow scanty bond of man's devising can suffice to compass. In the very worst of times, when the Church of God on earth was so lost in the corrupting slough of idolatry that Elijah deemed of no true heart left besides his own, God knew of seven thousand that had not "bowed the knee to Baal." And so, in these perilous days of ours --which seem, indeed, in respect of God's love and service, to be the very dregs of time—not only among ourselves, and in spite of the judgments which hang over us, but also among the other nations of the earth, overwhelmed, as they are, in unbelief, and ignorance, and superstition, and godlessness—doubtless, within His Church, there are tens of thousands being trained for heaven, secretly and gently *in their own place*, by the means of grace which *there* they find—having their eyes opened, being turned from darkness unto light, and from the power of Satan unto God—receiving forgiveness of sins, and inheritance among them that are sanctified by faith that is in CHRIST JESUS.

And now, my brethren, what remains but that we bless God for the mercy which still finds us, where His Providence has placed us—in our own English

province of that vast kingdom, wherein Saints are first trained, and then glorified.

It were well if we could learn to take what God gives, and be content—to absorb ourselves in the one work of our *own* salvation, as God is pleased to show the way, and to leave with Him other souls and other ways with which God has not called us to deal. But in times of much perplexity, when each man's scruples are carried to his neighbour, and one imagination is made to work upon another, till all the certain landmarks of truth are shadowed over in the confusion which succeeds—it is needful for us, who have the awful responsibility of watching for souls, to lose no opportunity of stablishing you in the faith wherein ye now stand, and by which, through CHRIST JESUS, it is the will of God you should be saved.

O ! my brethren, in what brotherhood of faith—unheard of in the Scriptures of truth, or the records of the early Church—are men looking to find JESUS the Saviour of our souls, and the Saints, partakers in our joy—if they are *dissatisfied* with that bond which could hold S. Peter and S. Paul, and “the disciple whom JESUS loved,” and the Apostles and Evangelists, and the first Disciples of the Cross—the blessed martyr S. Stephen, and all who followed him in blood through those fierce persecutions which devastated the infant kingdom of the Gospel—all those to whom the promise of my text was first expressly made—and then the noble Bishops and confessors of after times—the Clements and Polycarps, and Ignatius', and Ireneus',

and Justins—the Chrysostoms, and Basils and noblest Gregories, and the rest down to the eighth century,* when, for the first time, that one single branch of the Church which shuts us out from salvation, and seeks to rob us of our nearest and dearest, our best and holiest, amid protests from the East and West, violated that law of love and faith, once delivered to the Saints, to which we, by God's blessing, still adhere.†

O ! brethren, if the Christianity which sufficed to perfect the thousands of Saints—first, and best, and greatest in the brightest days of Christendom—be so defective for these latter days, that new developments about S. Mary, the Saints, and Purgatory, and Indulgences, and a mutilated Eucharist, and the Universal Supremacy of one mortal Bishop, have become *neces-*

* The Deutero-Nicene Council, A.D. 787—a General Council falsely so called, and the first of its kind—was the first to “develope” truth on grounds short of the Scriptures. It was the first in a divided state in the Church.

† “For collective unity, all the Bishops of the Catholic Church at large are one College. They are, to the Church of these latter times, what the Apostolic College was to the Church in the beginning—all equal in sacerdotal power, but ordered according to ecclesiastical use and custom. In and under them the Church Catholic is one. There is then a collective unity of all particular Churches, with their several Bishops, in one Catholic body under the Episcopal College ; and there is a distributed or several unity in each particular Church, under its own Bishop. This unity of the Church, therefore, inheres in the *one* origin, the *one* succession, and the *one* College of Catholic Bishops.” —*Manning's Unity of the Church*, pp. 155–6.

sary to the salvation of immortal souls, to what a fearful extent must God have given us over to believe a lie.

I must beseech you to bear with my earnestness. but not to be in earnest would be to mock both God and you. And this point enters into all the real question before us. These developments of faith are either necessary to salvation, or they are not necessary *at all*. If they are necessary to salvation, why were the Saints—trained in the early Church for near a thousand years—saved without them? It is no answer to say that the Church held in the first age what she holds now; and that heresy has forced her, from time to time, “to throw her faith into dogmatic shape—*precipitating* truths, as it were, which before were held in solution.” The case admits of a much plainer answer, and an answer much less philosophical and subtle: the awful importance of the subject demands one. Did S. Paul offer up his addresses to S. Mary? or did S. Paul pray that the merits of S. John Baptist should be imputed to him? Did he hold that S. Peter could give indulgences to shorten the prospective sufferings of the Corinthians in purgatory? These questions are the true ones to help us out of perplexity. They *can* but be answered one way, unless the unspeakable boldness of another view be ventured upon—that Popes and Bishops, and even private men and women, have knowledge of Divine truth *now*, which Apostles and Martyrs and Confessors had not *then*.

The faith of the Church of CHRIST which formed

Saints from the beginning is the faith *now*, and (God strengthening her) *will for ever* be the faith of the Church of England, by which she too seeks to train Saints, and fulfil the mission to which, through an unbroken chain from the Apostles, CHRIST has called her. The Church of England seeks to save the souls of her children. She finds the means which saved souls in long generations before the claims of modern Rome were heard of *sufficient*—CHRIST JESUS, the SON of God, the Author and Dispenser of all grace and pardon—the Church, His living representative—the Sacraments, her instruments—Bishops, her rulers—their collective decisions, her voice—and Holy Scripture her standard of truth. If these suffice, what need we more? *

* “There is no one point in which the British Churches can be attainted of either heresy or schism. As for heresy, they openly profess the Canonical Scriptures, the Catholic Creeds, the first six General Councils, rejecting, with the Council of Frankfort, the seventh, which alone, in addition to the first six, is received by the Greek Church; and, with the Greek Church, rejecting all subsequent Councils of the Western Church untruly pretending to be œcumenical. With these also they acknowledge all true Apostolical traditions, and submit themselves, in preparation of mind, to the definitions of a free and lawful General Council. This is enough, if the confession of their adversaries were wanting, to clear them of heresy. As for schism, they have done no more than take off from their neck a yoke which CHRIST never laid upon it; and that, too, not when it was meekly imposed, but when, through the wickedness of men, it became intolerable.

“The conduct, also, of the English Church is strictly parallel

The question of external Communion does not touch the life of the Church at all. An organized union of Churches is doubtless a great blessing; would to God it had never been interrupted; let *her* look to it, at whose door the burden of this must lie. But it does not enter into the formal notion of a Church. The whole system of metropolitans, patriarchs, and popes, and the confederacy of sees, is matter of expediency or propriety; but it is not necessary to the conveyance of grace, or the fulfilment of the law of unity. Dissension between Churches is very lamentable, and a signal breach of the law of love; but it as little avails to *unchurch* them, as lukewarmness, or corruption of doctrine, or ambition, or covetousness, or any other reigning lust. Intercommunion, therefore, while it is a duty as other duties, is not the tenure or instrument of connection between the unseen world and this. Each diocese is a distinct and perfect Church, sufficient for itself, with its own Bishop as the ultimate centre of unity and channel of grace; and the communion of Christians, one with another, and the unity of them

with that of the African. She acknowledges the members of the Roman Church as Christians, calls them brethren, recognizes their faith and sacraments, admits their orders, and receives those that come to her communion without so much as conditional baptism. She acknowledges the Body of CHRIST in all Churches which are neither in heresy nor schism: she excommunicates none: she prays for all, and is, in heart and desire, at unity with those that refuse communion to her. So much, then, for the imputations of heresy and schism.”—*Manning’s Unity of the Church*, pp. 362, 5.

all together, do not lie in mutual intercourse and combination, much less in abject submission the weaker to the stronger—not in what they *do* in common, but in what they *are* and *have* in common—in their Apostolic descent, their Episcopal form, their primitive faith, and their Sacramental gifts.*

There are various notes of truth of various cogency: the only question is, what is the *essential* note. Because intercommunion is an important note, it does not follow that it is *essential*. Rome interprets it to mean subjection to herself; and then says it *is* essential, and simply condemns those who refuse to own it. But can she prove it? If it is *the* essential note now, why was it not so from S. Gregory the Great up to S. Paul? Why was Meletius of Antioch reckoned a Saint without it? and, although out of communion with both Rome and Alexandria, revered as a Saint to this very day?

But we are concerned, my brethren, about our own claims, and our own duties and responsibilities and talents. We have no call to condemn others. It is enough for us that God has blessed us with the heavenly gifts of grace, and the comforting signs of

* “The absolute irresponsibility of every Catholic Bishop, so long as he shall administer his Church within the rule of canonical order, and keep himself free from pravity of doctrine and wickedness of life, is an *axiom* as self-evident as the absolute equality of the Apostles. Within the limits above described, they owe an account to God alone.” (S. Cyp. Ep. xxxi., and Council of Carthage, p. 330. Ed. Ben.)—*Manning*, p. 269.

His Own Presence. We seek no more. We feel ourselves, connected with the Church Catholic, through our own dear Church of England; by associations which stretch over her whole history; “through the great and holy who adorned her earlier and grander days, or those revered champions who sustained her in her weakness; or that meek and retiring few, fallen on evil days and evil tongues, who, up to this very hour, have preserved, in her recesses—better, perhaps, than those who occupy her public posts—the memory of her ancient doctrines and her rights.” Yes, beloved, a large and ample claim is ours; not communion only with the glorious Saints of earliest and most suffering Christendom, but with our own Saxon heroes of CHRIST, and Norman defenders of the faith; and lower down the stream of time, with our own martyred Prince and Primate, and that faithful band of godly confessors whom God raised up for the truth, when a “new king arose” to disown and put it down! Then we claim our beloved Andrews, and Cosin, and Ken—our Hooker, and Bramhall, and Jeremy Taylor—our Herbert, and Farrer, and Pearson, and Wilson,—our Jackson, and Butler, and Horne—with manifold others, who lived and died—as the providence of God has *called us* to live and die—and who, now resting from their labours, still love us with a deeper love, and pray for us with more earnest prayer,* because of the sorrows amid which our lot is cast.

* I put this forth only as a pious opinion which Christians have ever been free to entertain. “Ut volet accipiat quisque

My brethren, these, and a thousand other associations, bind us to our Church by a tie of unspeakable strength and holiness; and never can it be that, *because* she, now more than ever, needs our allegiance, and confidence, and service, we should raise our heel against her, and depart. As for those who have left, or are leaving us, may God forgive them this wrong; and may He keep us from their sin. They have forgotten one solemn truth which we will do well to remember. What Providence sets before us in religion—amid *whatever* trials—is His will and our duty. He leads us into all truth, not by doubting, but by believing. Though the received system, in which we are born, were as unsafe as the sea when S. Peter began to walk on it, yet we are told “Be not afraid.” He who could make S. Peter walk upon the waves, could make even a corrupt and defective system, *were our’s such*, a safe home for our souls; much more can He teach and train us, by the witness of His Own Word, and the universal testimony of His Church. God’s dealings with individuals are individual. Each Christian soul is placed under a special Providence,

quod dicam. Si rebus viventium interessent animæ mortuorum, et ipsæ nos quando eas videmus alloquerentur in somnis, ut de aliis taceam, me ipsum pia mater nulla nocte desereret quæ terrâ marique secuta est ut mecum viveret. Absit enim, ut facta sit vitâ feliciore crudelis, usque adeo ut quando aliquid angit cor meum, nec tristem filium consoletur quem dilexit unicè, quem nunquam voluit mæstum videre.”—*S. Augustine. De Cura gerand pro Mort. Ben. ed. vi. 526.*

and not a mere general law. He calleth us all by our names, one by one. He has as much care of one, as if there were *but* one, and none else to claim His care ! O ye who forget this, and choose for yourselves what you will, what a peril ye run into ! * What a peril to withdraw from that body which is privileged to convey CHRIST'S Presence into your soul, by God's own appointment ! Let your opinions on the relative claims of different portions of the Church be what they may, can you be *sure* that the blessing of CHRIST'S Presence will be equally given you in the *new* position of your *own* choice, as in the first place of the choice of God !

There be many that say—Who will show us any *truth* ? “LORD, lift Thou up the light of Thy countenance upon us.” All will be dreary indeed, till you are content to submit to God's governance ; then nothing is dreary—all will inspire hope and trust ; you will feel that you are under His hand, and that whatever comes to you is *His* gift of guidance, or *His* rod of discipline. What is it to us, whether the Church of our baptism be behind some, or before other branches of the vine, if *He* is training us heavenward beneath its shadow ! God give us this confidence !

* “ In any form of Christian community—except only the one Church—the basis of unity is the choice of the individual will. The very idea of submission and forbearance *chosen* by the individual will, implies its correlative of personal independence and active selfishness, as objects which might equally be chosen.”—*Manning*, p. 241.

—“Surely there is no enchantment against Jacob, neither is there any divination against Israel.”

There may be danger to our steadfastness from those gifted ones who come among us as angels of light ; but the “Apostles’ doctrine and fellowship,”—“the faith once delivered to the Saints”—will never fail us, if we are true to it ; and “though we, or an angel from heaven preach any other Gospel unto you than that which we (S. Paul) *have preached* unto you, let him be accursed.”

The love of this faith may cost us much : but cost what it may, God help us if we let it go ! What profit to us in the cloud of witnesses if, at *the least*, they shall not have taught as this ? “What are these which are arrayed in white robes, and whence came they ? And I said, These are they which came out of tribulation, and have washed their robes, and made them white in the Blood of the LAMB.” And shall the sorrows and perplexities, and trials, and difficulties of God’s providence to *us*, exceed the “tribulation” of the Saints ? or shall we win their palms of victory, without tasting somewhat of their afflictions ? O ! may God save us from such a thought, and from that cold and heartless and faithless self-will which might engender it !

Be patient now. By-and-bye, the earth will sink beneath us, and the kingdom of our better birthright will be concentrated in heaven ; and all who, in their places, are striving after sanctity, will see each other, as God sees them, and as they see God. “And He

that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the LAMB which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and GOD shall wipe away all tears from their eyes.”* Be patient now. “They that put their trust in GOD shall understand the truth ; and such as be *faithful in love* shall abide with Him : for grace and mercy is to his Saints, and He hath care for His elect.”† Be patient now. Abide where GOD has placed you. By-and-bye He will take you up among the Saints, “and so shall you be ever with the LORD.”

* *Revel.* vii. 15, 17.

† *Wisdom* iii. 10.

SERMON II.

HINDRANCES FROM WANT OF LOVE.

“They that are enemies to brotherly charity, whether they are openly out of the Church, or seem to be within, they are pseudo-Christians and Antichrists.”
—*S. Augustine*.*

(*Preached at S. Barnabas', Pimlico, on the Fifth Sunday after Trinity.*)

“Having compassion one of another.”—1 *S. Pet.* iii. 8.

THE English language cannot express in one word that fulness of meaning which the one word of the original conveys. Our borrowed word “sympathy” comes nearest; yet either this, our own word, does not altogether meet the case, or we do not altogether understand our own word.

The received notion and practice of sympathy, or compassion, hardly reaches higher than general good nature and kindness of heart. It is hardly set up amongst us as an universal principle of action, much less as a great gift of grace—an earnest of the Holy Spirit of God—a living token or note of God’s Presence, winning His favour, and witnessing to His work.

* “Hujus autem fraternæ caritatis inimici, sive aperte foris sint, sive intus esse videantur, pseudo-Christiani sunt et antichristi.”—*De Baptismo con. Don. Lib.* iii. c. 19. *Ben. ed.* Vol. ix. p. 119.

I am not undervaluing what passes for compassion amongst us : I am taking the measure of it. I am considering whether it is not something different from that Christian grace to which S. Peter calls us in the text ; whether it is not, in some sort, always bound up strictly with misfortune or suffering, or else with joy or rejoicing, insomuch that, apart from misfortune or apart from joy, it is rarely called out. And so, whether it is not a *humane* sentiment simply—the consequence of infirmity, and the effect of self-love.

We are moved by the misfortune of another, and then we are said to show compassion in the form of sympathy ; or, we are moved by the joy of another, and then we are said to show compassion in the form of congratulation. But is it not true that a sensitive heathen might so act, by the mere force of natural instinct, and by the very subtle power of self-love ? He would, naturally, grieve over the sorrow of his neighbour, and naturally rejoice over his neighbour's joy, because his mind would be filled by the more than possibility of his own sorrow and his own joy, under circumstances which also might, any day, become his own.

But this is not the gift spoken of in the text. That gift is so associated with other gifts that it cannot be mistaken. It is not an instinct—it is not a sentiment—it is not an impulse. There are no specialties which restrict its operation to times, and seasons, and circumstances of sorrow or of joy. It is of the high grace of Gospel—it is of the great works of the SPIRIT ; and,

therefore, it is for all mankind—of all ages, of all sexes, of all countries, in all situations of life, at all periods of time.

I have neither the power nor the inclination to mystify you with a fine-wrought definition. But first, I will tell you what I take this grace to be. It is that gift whereby God enables us to love—“not in word but in deed ;” and “in deed”—not merely to feed hungry people, and clothe naked, and visit sick, and bury dead, and teach ignorant, and entertain strangers—but, much more than words can compass—to put ourselves in our neighbour’s place, and then to judge, and speak, and act, as if we were judging, and speaking, and acting for ourselves. That is what I take to be the practical meaning of “having compassion one of another ;”—transferring circumstances and position, one to another’s—feeling the burden, one of another—the privileges, one of another—the calls, one of another—the difficulties, one of another—the dangers, one of another—the deprivations, one of another—“having compassion one of another.” And “one of another”—not brother, or sister, or husband, or wife, or parent, or child, only those—one of another : not Church of England only they, one of another ; not Church of Rome only they, one of another ; not Orientals—Greeks, Armenians, Syrians, Copts, Nestorians, only each, one of another ; not Protestants, a thousand subdivisions, only each, one of another—not members of religious societies, sects, cliques, parties, coteries of one way of thinking, each, one of another—but baptized souls—

East and West, North and South—of every tongue—in every clime—CHRISTIANS, one of another ! *

Such I take to be, in some small degree, a measure of the length and breadth of the Christian grace of compassion. And the next thing I will tell you is—that we have it not ! We in the Church of England have it not. The Church of Rome has it not. The Eastern Church has it not. The Protestant bodies have it not. It is not in Christendom. O ! brethren, what a judgment of God on the false-hearted people of the nations of the earth. Christian compassion is not in Christendom. And hence the division of East and West—hence the exclusiveness of Rome—hence the perversity of the East—hence the isolation of England—hence the self-will of Germany—hence bitterness and wrath, and clamour and strife. There is no “compassion, one of another !”

All the world owns this evil condition of things. And all sorts of accounts are given of it, and all sorts of remedies for it are proposed. It is said, by some amongst ourselves, that our internal divisions are our own greatest curse. The Church of Rome echoes the cry, and comes in with her forced uniformity for the cure † She proposes a remedy which can only suc-

* “Distant inter se linguæ, sed linguarum distantix non sunt schismata, omnes linguæ ad unam fidem.”—*S. Augustine in Joan.*

† The Christian Church does not recognize *force* as a means to bring any to believe. “Sed nec religionis est cogere religionem quæ suscipi sponte debet non vi.”—*Tertullian ad Scapulam.*

ceed by establishing an equal evil—the assumption of a high supremacy which excludes all but its own adherents *

But the Church of Rome is no more free from the universal evil than ourselves. She stifles liberty of discussion, and calls helpless silence peace. She compels uniformity of belief, and calls abject submission unity. But she has within her—as all who know her working abroad can tell—full as many slumbering elements of discontent and division † as we, who suffer

* It is sometimes forgotten that no one more protested against this high supremacy than one of Rome's greatest and best bishops—Gregory the Great. "What wilt thou (John of Constantinople) say to CHRIST, the Head of the Universal Church, in the trial of the last judgment, who, by the appellation of *universal* dost endeavour to subject all His members to thee? Whom, I pray, dost thou mean to imitate, in so perverse a word, but him who, despising the legions of angels constituted in fellowship with him, did endeavour to break forth unto the top of singularity, that he might also be subject to none, and alone be over all?"—*S. Gregory the Great. Ep. iv. 38 ap. Barrow.*

† There have never been any divisions, in any portion of the Church, to exceed, either in importance or in intensity, the quarrels between the Jesuits and Dominicans, on the nature and necessity of Divine grace. The proceedings of the famous congregation "de Auxiliis," so often assembled by the Popes Clement VIII. and Paul V. have been kept secret, for fear of the disclosures which they would reveal. It is certain that Paul V. *dared* not offend the King of France, who was a Jesuit, or the King of Spain, who was a Dominican. One of the most learned of the Dominicans, Cardinal Henry Noris (in his "*Vindiciæ Augustinianæ*") complains that he is *compelled* to be silent about what

out-speaking liberty of opinion to an extreme. And no doubt this terrible conflict of opinions—these manifold divisions of creed—this remorseless tearing up of God's one and indivisible truth, is an awful curse. Yet, after all, that curse is only the natural effect of another curse which underlies it; and that other curse must first be removed before the fearful evil itself shall cease to tell. That other curse is want of love.

This is not a theological difficulty how the faith shall be settled; it is altogether a moral difficulty how the faith shall be received. It is not a question for the intellect, but for the moral sense. It is not a question of ecclesiastical learning or theological attainment, but of religious education—discipline—training. It is not a question of external blessing, but of internal fitness. It is not where is the pure faith, but where are the pure and simple hearts. Each body of Christians is seeking to absorb all other bodies into itself; as if the mere visible framework of a compact organization were the ultimate end of all things. But if all Christendom were to become Anglican, or Roman, or Greek, or Protestant

passed to the disadvantage of Molina and the Jesuits, and in favour of the school of S. Augustine.

The Immaculate Conception of the Blessed Virgin is another source of division which not even the present Pope's decree has availed to remove. In 1848, I had some lengthened interviews with a Priest of the kingdom of Naples, who assured me, in the most solemn way, that he was one of a great number who, if they were *free* to speak and act, would openly avow their repugnance to Roman error. The practical working of the Supremacy doctrine was hateful to his conscience, but he dared not say so.

to-morrow, it would be all the same. The root of the matter would not be touched. A mere external bond could never supply the loss of true love. And true love cannot possibly be penetrating Anglicans, or penetrating Romans, or penetrating Greeks, or penetrating Protestants. If it were, it must long since, by its own sheer force, have united them all in one. "It is manifest that Sion is the City of God. What is that City of God but the holy Church? For men, who love each other, and also their God Who dwells in them, are unto God a city. As a city is held together by some law, their law is love, and love is God." *

But if this be so, and love be nowhere, and hatred everywhere, where is truth? God vouchsafes truth to those by whom He knows it will be received. Moreover, God vouchsafes truth in His Own way. It is not truth *because* Rome has it. Nay, whatever Rome has—if *only*† Rome has it, then is it rather error. But it is truth, because the whole Church has it. It is truth, because the whole Church has it from God. It is truth, because the whole Church has it from God, through one and the same blessing—one and the same Spirit—one and the same Sacraments—one and the same Scriptures—one and

* S. Augustine Enarratio in Ps. xcvi.

† "That sentence of Tertullian may well pass for a certain principle and axiom :—" Quod apud *multos* unum invenitur non est erratum sed traditum."—*Barrow's Exposition of the Creed*, vol. i. p. 546.

the same inward condition of heart. "Them that are meek shall He guide in judgment, and such as are gentle them shall He learn His way."

And truth is not lost among *us* because we are divided. Is reason lost, because so many act unreasonably? Is virtue lost, because so many are impure? Is Christianity lost, because so many live a life worse than heathen? If the Romanists' taunt of our divisions were a good argument against our having Divine truth in the Church of England, it would be good for too much. What would be the effect of those moral obliquities which disgrace the whole Church? Moral deficiencies are not less evils than doctrinal divisions; indeed, it is my firm persuasion, that doctrinal divisions are the fruit of moral obliquities. If, therefore, divisions unchurch us, why should not immoralities unchurch them? * And then, against the wicked lives of Christians, what security have we that Christianity itself is true?

* "Ecclesiam veram intelligere non audeo nisi in sanctis et justis."—*Augustine de Bap. con Donat.* iv. 1, 6, 3.

"I dare not understand the Church to be but among holy and righteous men."

Yet the Roman system thus deals with morals:—

"Si autem Papa erraret præcipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare."—*Bellarmino de Pont.* 4, 5.

"If the Pope should err by enjoining vices, or forbidding virtues, the Church should be bound to believe vices to be good, and virtues evil, unless it would sin against conscience."

“All of one mind,”—“having compassion one of another,”—“loving as brethren,”—“pitiful,”—“court-
eous,”—not “rendering evil for evil, or railing for railing, but contrawise blessing ;”—“all bitterness and wrath, and anger and clamour, and evil-speaking put away, with all malice,”—and only mutual kindness. Such is S. Peter’s inspired notion of Christians, given us to-day ; and you cannot entertain it, for an instant, without feeling that surely where such men prevail, there God will vouchsafe truth. But where are such men? Are they anywhere? Are they, at least, in such sort in Rome, or in England, or in the East, or among Protestants, that *one* of those bodies has them *exclusively*, and they are nowhere else?

Again: “Lovers of their own selves,” “covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.” Such is another Apostle’s inspired account of another class of men ; and you cannot entertain it, for an instant, without feeling sure, that where such men prevail, there God will conceal His truth. And where are such men? Are they not *everywhere*? Is Rome, or is England, or is the East, or is the Protestant world free?

And yet truth is not lost. The difference, between the works of grace and the works of nature, is only all

the more manifest. The great truth, of man's free choice and will, is only all the more manifest. And this is most manifest of all—that the diffusion of truth is not confined to East, or West, North, or South—that it is a work of grace spreading everywhere—that *other* works of grace must precede it everywhere; and that everywhere its work is suspended, wherever those *other* and preceding works fail.*

Now, my brethren, each one of you in your place, remember, that you have upon you a part of the

* “The peace and amity between Churches has been oftentimes broken, sometimes by the sins, and sometimes by the misunderstandings of Pastors and Bishops. A total suspension of communion has sometimes lasted for many years, without either side incurring the sin of formal heresy or schism, which alone separate a Church from the Body of CHRIST. And what has lasted long may last always, without the cutting off of either from the objective unity of the Church. Although the channels of communion on earth are cut asunder, yet the lines of ascent and descent from earth to heaven, by which the communion of sacrifice and grace is interchanged between the faithful and their unseen Head, are open and sure.”—*Manning's Unity*, p. 274.

“Unity is a duty: it is the subject of admonition, exhortation, and prayer. It was the subject of the prayer of our Blessed LORD, which is not, therefore, frustrated and denied because His Church has from time to time forfeited His inward peace. His prayers on earth, and His intercession in heaven are both in harmony with the laws of man's moral probation. Our LORD prayed that His disciples might be one, yet Paul and Barnabas parted asunder in contention. He prayed that they might be led into all truth, and yet Peter and Barnabas dissembled at Antioch.”—*Manning's Unity*, pp. 275–6.

burden of the common sin of Christendom. The divisions of Christendom have grown out of the accumulated sins of its single members. And by those accumulated sins those divisions are sustained. Never did the Evil One devise a more wicked delusion than the notion that you can throw off this responsibility, by shifting, *for yourself*, the place of your probation. Some impatient faithless spirits talk of Rome as a cure; as if “going over to Rome,” (as it is called) could rid you of the evil of division, or of your share in its sin. As if one could “go over” out of one place of responsibility into another place of responsibility, and simply wipe out the stain of the *whole* Church’s unfaithfulness by the mere change. As if there were no good on this side the path, and over there no evil. O ! no, beloved, this were a mere perpetuation of that most miserable pride and selfishness from which all our sorrows spring. It was nothing but this selfishness, and pride, and un-compassion, and un-forbearance, and unkindness, which made the first schism in the Church of God; and on this same food schisms will be maintained to the end. It was nothing but this which rent the East from the West, and both East and West among themselves.* It is nothing but this which keeps them

* “It must never be forgotten that the act of the Bishop of Rome, by which a most grievous and stubborn contest was begun in the English Church, was taken, not in the character of Patriarch, but in the title of Supreme Pontiff. The same bull which made a rent in every English Diocese professed to depose also the Queen of England. It was a power to give away not sees but

separate and divided to day. "Our Head, which is CHRIST, would have us to be His members, that, by the conjunction of charity and faith, He might make us to be one body." * We have thrown off charity, and so broken the bonds of faith. And what wonder if we are no longer one?

O ! no, my brethren, do not so mistake your own responsibility as to think the sins of the divided Church a matter of past history, to be accounted for by a set of external facts, and to be repaired by an external badge of party-membership. The sin, my brethren, is in us all now—in *all* the Christian nations now—it has been transmitted to us, and we have all too willingly inherited it. The same want of "compassion one of another" which begot divisions at first—sustains them now. And that want is ours. My brethren, it is yours—you are bound to others by far different ties—by almost every tie but the one tie of love—by predilection, by taste, by vanity, by cupidity, by almost every tie but compassion—by almost every tie but that tie

thrones also ; and the effect of this has been, as in the East and in England, to erect altar against altar, and succession against succession. In the formation of sects in Diocesan Churches—in the exclusive assumption of the name Catholic—in the re-ordination of Priests, and in restricting the One Church to their own communion, there has been no such example of division since the schism of Donatus."—*Manning's Unity*, p. 364.

* "Caput nostrum quod CHRISTUS est, ad hoc sua esse membra nos voluit, ut per compagem charitatis et fidei unum nos in se corpus efficeret."—*S. Greg. M. ep. vii. 111.*

of divine power through which you can stand in every baptized soul's place, and feel for him as for yourself. Christian compassion (it is a grievous thing to say) unites nobody. From the moment men offend your fancy, or wound your vanity, or violate your prejudice, or aggrieve your interest, or jar against your opinions, the brittle tie which unites you is broken. And yet, you know, Christian compassion is not a blind caprice; it is not an idle fancy; it is not a natural preference; it is not a mere sympathy of temper and disposition;—it is a high duty, reasonable and just, growing out of the noblest impulses of grace, and stretching forward into the brightest anticipations of faith. Preference is not the love of others—it is the love of self. Preference changes often—love endures for ever. And therefore, that preference which alone has bound you to others, through self-will, through interest, through party-spirit, or through whatever process it has developed itself, has proved a rotten bond. And hatred and bitterness, and slander—all the worst passions of the heart, and all the saddest expressions of the tongue—have been the fruit it has borne.

And as we all have our share in this sin, so depend upon it, the true remedy is in our own hands. God will never give us unity till we are all more earnest in striving to be one.*

* We seem to have forgotten alike the spirit and the letter of that royal Injunction of our own Queen Elizabeth—"That the knot of all Christian society, which is charity, be not loosed; the Queen's Majesty straightly commandeth all her subjects to forbear

Learn, first of all, forbearance. It is never right to judge another by your own model. He may have graces not less pleasing to God, nor less useful in their purpose, than those He has given to you. It is very awful to hear you condemn another because he is born in another region of the world, and received Christianity under different circumstances, and worships after other forms— as if you, and your notions, and your prejudices, were the patterns of truth—as if God judged as man, according to the outward show, and not according to the secret riches of His love. It is very awful to hear you condemn another because he rejoices to serve God with all the aids of art, the beauty of ritual, and music, and architecture, and has deep and unspeakable convictions about the reverence due to Sacraments and all holy things, as if *you* could measure the operations of that SPIRIT Who has manifold designs and instruments of blessing, and the most inexhaustible means of spreading His power far and wide.*

all vain contentions and disputations in matters of religion, and not to use, in despite or rebuke of any persons, these convitious words, papist or heretic, schismatic or sacramentary.”—*Injunctions* 1559, § 50.

“ Whenever ye find the spirit of arrogance and pride, the spirit of envy, hatred, contention, cruelty, &c., assure yourselves that there is the spirit of the devil, and not of God, albeit they pretend to the world outwardly ever so much holiness; for, as the Gospel teacheth us, the Spirit of JESUS is a good, holy, sweet, lowly, merciful Spirit, full of charity and love, full of forgiveness and pity, not rendering evil for evil, extremity for extremity.”—*Homily for Whitsunday*, 2nd part.

* “ There are many things in which, without breach of unity,

Next, live out the principle of generosity—christian kindness. “There are diversities of operations, but it is the same GOD who worketh all in all.” Give all credit to all men for that to which GOD has called them. To life and activity, or wisdom and prudence, or godly jealousy and zeal; to patience, or meekness, or gentleness, or submission to GOD’s will; to outward usefulness to the Church, to inward communion with GOD. Whoever has one of these graces should give due credit, and confidence and love, to him who has another. The gifts may be granted for different ends—in different portions of the vineyard, through

because without breach of charity, Christians may differ. “*Alia sunt in quibus inter se aliquando etiam doctissimi atque optimi regulæ Catholicæ defensores, salva fidei compage, non consonant.*” *S. Augustine con Jul.* i. ii. p. 205.

“In such points which may be held diversely of diverse men, ‘salva fidei compage,’ I would not take any man’s liberty from him, and humbly beseech all men that they would not take mine from me.”—*Archbishop Bramhall’s Fair Warning*, c. 1.

For instance, on the subject of confession—the exhortation in King Edward’s first Prayer Book, required “such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them who are satisfied with their humble complaint to GOD, and the general confession to the Church. But *in all things* follow and keep the *rule of charity*, and every man to be satisfied with his own conscience, not judging other men’s consciences or acts, whereas he hath no warrant of GOD’s Word to the same.”

different outward circumstances—but the Giver is the same.

Lastly, bless God for every occasion in which you *can* hold communion with the whole, or with any part of the divided Church. Pray for those occasions to be multiplied, and learn to bridle your tongue. Make what barriers you please, there is no baptized soul throughout the world but he is your brother. We are all descended from the same blessed loins; and though Esau hates Jacob, and Jacob supplants Esau, yet once they lay in the same womb: therefore, “why do ye wrong one to another, for ye are brethren?” And why not rejoice, my brethren, and be thankful if, in *anything*, that spirit of contention shall die out, and you can feel yourselves no longer two but one.* I have a holy

* The 30th Canon of the Church of England says expressly—
 “Nay so far was it from the purpose of the Church of England to forsake and reject the Church of Italy, France, Spain, Germany, or any such like Churches in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and *only departed from them in those points wherein they were fallen, both from themselves in their ancient integrity, and from the Apostlic Churches which were their first founders.*”

“Indeed, our Church of England deserves better the name of Catholic, both for her Catholic charity, and especially for that she maintains her communion upon the foundations and principles of Christian religion both with the Western and Eastern Churches—whom the Church of Rome excommunicates from the society of the mystical Body of CHRIST, limiting the Church to Rome,

abhorrence of Roman error ; but from my heart I say, God help that miserable man who will not hold the truth, because Rome holds it too ! I have a hearty

and such places as depend upon it. As the Donatists did of old to Africa—separating herself also from the communion of the Churches of Greece, Russia, Armenia, and all the Protestant Churches, much greater is her schism for refusing to be a fellow member with other Churches, in the Universal Church of CHRIST, and challenging to be the head, the root, the foundation of all other Churches. Yet because they still keep to the main fundamentally, we do not exclude *them* from the Catholic Church ; though by their hard and rigid censures and excommunication of us, and others that do not hold with them, they do very much hazard their right and title to the said Catholic Church, as much as by anything.”—*Archbishop Bramhall's Works*, p. 990.

“ Let the Church of Rome answer for herself, if she can, for her trampling upon the poor Greek Church, as she lies in the dust, and branding her with heresy for her doctrine of *procession*, as cruelly as her Turkish masters burn their half-moons on the bodies of those whom they enslave. But our Church is not so uncharitable as to define it a heresy for any to maintain that the HOLY GHOST proceeds from the FATHER *by* the SON, though we maintain as great a truth that the HOLY GHOST proceeds from the FATHER *and* the SON. But this makes no breach of communion among us, the difference only arising from inadequation of languages, which notwithstanding, we agree in the main of this article.”—*Archbishop Laud's Animadversions on Naked Truth*, p. 7.

“ That particular Churches would be as tender as may be in giving their definitions and determinations, especially where there may be admitted a latitude of dissenting without prejudice done either to the substance of the Catholic faith, or to the tranquility of the Church, or to the salvation of the dissenter : in which

abhorrence of Protestant error; but from my heart I say, God help that miserable man who will not recognize the truth at all, when it is held also by those who cannot allow the universal authority of the Papal see. I do pray with all my soul, that the differences between us and Rome, between us and Germany, between us and the home sects—that the sad differences among ourselves, may daily grow less; and that, for such a blessed end, we may have more “compassion” and kindness “one of another;” and this prayer I would press upon you, beloved, that you may learn it for yourselves, and teach it to your children.

Take off your passions—the passions of unholy nature—and set your *faith* upon the evils of the Church and the world. Set your prayers upon them.* Grace

respect the moderation of the Church of England is much to be commended, and to be preferred not only before the Roman Church, which with insufferable tyranny bindeth all her children, upon pain of damnation, to all her determinations, even in those points which are no way necessary to salvation, but also before sundry other reformed Churches who have proceeded further than this Church hath done.”—*Bp. Sanderson. Pax Ecclesiæ. p. 52.*

* “How sober and sound soever our proceedings be in these cases, all is vain which we do to abate the errors of men, except their unruly affections be bridled. Self-love, vain-glory, impatience, pride, pertinacy, these are the bane of our peace. And these are not conquered or cast out, but by prayer. Pray for Jerusalem, and your prayer shall cause “the hills to bring forth peace:” peace shall distil and “come down like the rain upon the mown grass, and as the showers that water the earth.” We have used all other means, and behold we are frustrate—we

will teach you not to resent, not to speak high swelling words of carnal indignation, but to bear and forbear, and pray, and entreat, and wait. O ! what a calm, in the midst of all—"having compassion one of another," to entreat and to wait. And for love sake, bridle your tongues—"refrain your tongues from evil, and your lips that they speak no guile." You shall often lament speaking much : never shall you be sorry for holding your tongue. Speaking much, and speaking hastily, and rashly, and harshly, and censoriously, and sarcastically, and scoffingly, and irreverently—*that* you shall lament often ; but, silence—gentle, forbearing, fearing, loving, silence—never.

have laboured in vain. In disputations, whether it be because men are ashamed to acknowledge their errors before many witnesses, or because extemporality doth exclude mature and ripe advice, without which the truth cannot soundly and thoroughly be demonstrated, or because the fervour of contention doth so disturb men's understanding that they cannot sincerely and effectually judge : in books and sermons, whether it be because we do speak and write with too little advice, or because you do hear and read with too much prejudice : in all human means which have hitherto been used to procure peace : whether it be because our dealings have been too feeble, or the minds of men with whom we have dealt too implacable, or whatsoever the cause or causes have been : forasmuch as we see that as yet we fail in our desires, yea, the ways which we take to be most likely to make peace, do but move strife. O ! that we would now hold our tongues, leave contending with men, and have our talk and treaty of peace with GOD. We have spoken and written enough of peace, there is no way left but this one—"Pray for the peace of Jerusalem."—*Hooker's Fragments*, Book viii. app. 8. *Keble's ed.* Vol. iii. p. 464.

O beloved in the LORD ! let us all beg of GOD to show us the more excellent way of compassion and of love—the true path to unity. We all live, I am afraid, too much outwardly. Religion is carried into our strong animal passions, not to subdue but to feed them ; and so, the wretched warmth of our corrupt nature is often mistaken for life, and zeal, and power. Noise, and bustle, and tumult, and hurry, and much talking, the excitement of temper, and the agitation for influence, and authority, in our own party—are these things uncommon amongst us ? Yet what is there of God’s grace in them—what of love—what of “ compassion one of another ? ”

Examine yourselves, brethren. The difference is so great between confusion and peace, strife and gentleness, envy and mercy, every evil work and every good work, you cannot mistake your side.

On the one part the tests are these—“ adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.”

On the other part—“ love, joy, peace, long-suffering, gentleness, faith, meekness, temperance.”

O ! my brethren, you cannot mistake your side.

SERMON III.

HINDRANCES FROM THE BROKEN COVENANT OF HOPE.

“We are one body by our agreement in religion, our unity of discipline, and our being in the same covenant of hope.”—*Tertullian*.*

(*Preached at S. Barnabas', Pinlicko, on the Seventh Sunday after Trinity.*)

“THERE is one body and one spirit, even as ye are called in one hope of your calling; one LORD, one faith, one baptism, one GOD and FATHER of all, Who is above all, and through all, and in you all.”—*Ephesians* iv. 4, 5, 6.

There is nothing so marked in Holy Scripture and the Creeds of the Church, in all ages, as GOD's great law of the unity of the Church. And there is nothing so perplexing to earnest souls, as the flagrant breach of that law, to which the divisions of Christendom bear melancholy witness.

The Epistle for to-day requires me to address you on this subject. The words of my text are so precise and clear. They stand out over against the fact which contradicts them—the many bodies, and many spirits, and many hopes, and many lords, and many faiths, and many baptisms of modern times, with such a distinct voice of condemnation that I have no choice but

* “Corpus sumus de conscientia religionis et disciplinæ unitate, et spei fœdere.”—*Tertullian Apolog.* 39.

notice them. And yet, I shall avoid both of two courses which you may expect me to take. I shall neither attempt any formal account of the subject of unity, nor shall I discuss the Roman claim to the exclusive possession of that which it has, almost exclusively, served to interrupt for others, and to unspiritualize for itself.

Both of those lines of argument are very important and necessary in their proper place; but they are not so much suggested by my text as the assertion of certain great general considerations which lie much deeper than mere formulæ of Church discipline and jurisdiction, at the root of an evil, which is not merely English or merely Roman, but infects the whole state of CHRIST'S Church, in these latter days.

Now, first of all, observe, my brethren, two things—God's law on this subject,—and, in spite of his breach of that law, man's instinctive craving after it. The Divine law of unity in God's Church is such an unity as subsists between the Persons in the GODHEAD—between the LORD upon earth, and His FATHER in the heavens.* Also, it is an outward unity such as the world shall see, and must acknowledge. And thus,

* " Illud potius voluit commendare—quod alio loco ait—ego et Pater unum sumus, ubi eandem Patris et suam significavit esse naturam. Ac per hoc et cum in nobis sunt Pater et Filius, vel etiam Spiritus Sanctus non debemus eos putare naturæ unius esse nobiscum. Sic itaque sunt in nobis, vel nos in illis, ut illi unum sint in natura sua, nos unum in nostra."—*S. Augustine in Joh.* c. 17. Tract. cx. Ben. Ed. Vol. III., 775.

the breach of that law is the great catholic sin (so to speak) of the visible Church. It is the great violation of the will of the One Father of the One Family. It is the great reproach to the Name of the One Head of the Church. It is the great denial of the Presence and Power of the HOLY GHOST. That which CHRIST prayed for must be good. The contradiction of it must be evil.

I am not now taking to account the distinction between an organic unity and a subjective unity, which is so true, that *but* for its truth, the want of unity in the Church might be the most direct evidence of her apostacy. But I am taking a broad view of what meets the eye. God has set forth a plain fixed law. That plain law is not kept. It is an evil state of things. It is a necessary consequence of sin—but it is evil in itself. It is not a right state because it is the actual state. When the nations of old combined wickedly, and sought to build up a tower which should be the rallying point of their union, and the monument of their pride, God broke up their combination by dividing their language. He scattered those elements of union which could only consummate wickedness. And so, no doubt, in the Church—when godly union was abandoned by men, ungodly unity was hindered by God. Men who would not unite in God's way, were hindered from uniting in their own way. When the Church began to build up an earthly Babel—a temporal centre—and to gather round that, instead of looking for the City of God from heaven, He con-

founded their speech, so that they spake to one another a strange language. The same words expressed different meanings to different minds—because the true meaning was, more or less, evaded by all.

But God has ways of over-ruling evil. The want of unity has, no doubt, been the means of preserving a measure of truth upon the earth. Hostile bodies have watched each other, and feared each other's censure, and so have been restrained. Their separate efforts at *self*-justification have tended to preserve the great standards by which all, in common, must be tried. If the Latin, or the Greek, or the Anglican, or the Protestant bodies had striven to destroy the foundations of Christianity, sectarian hatred would have denounced the crime, even if zeal for the truth had been extinct. No doubt, therefore, division is not the worst state of the visible Church. A worse state is coming—but that is not the subject now. Yet while division is not our worst condition, it is very far from the best. The best is the right condition, and the right condition is that for which CHRIST prayed—the condition of unity.

And this brings me to the second point which I called you, first of all, to notice—how an instinct of this truth stirs mightily now in all men's minds. If measures of public good cannot be carried without the public consent, then all things, which militate against that public consent, must be taken out of the way. Such is the determination of men's minds. But nothing so hinders mutual concurrence as religious differences. Therefore, religious differences must be taken out of the

way. And so popular systems of education, liberal schools, liberal colleges—are the efforts which are now made, everywhere, to break down distinctions, and to work society into unity. Favour towards a particular Church is yielding to a spirit of impartiality, or rather of indifferentism, towards all.

The working elements, in worldly as well as in religious communities, seem tending to the unity of the human family, even if it be by the exaggerations and perversions of true principles. Communism and socialism are caricatures of Christian verities. But, whatever they are, they have become instruments through which men speak their minds. And their one mind is this—that men must unite to do some great work in common—that they must bring their collective intelligence to bear upon all questions of government and social economy, in order that every burden may be relieved, and every abuse corrected—in order that all men may freely help all men to bring about what all men desire—the perfection of man's powers, and the joys of the earth which he inhabits.

And it is just the same in what is called the “religious world.” The same struggle for unity strikes the observant eye. What is the Evangelical Alliance? and the Protestant Association? What are the hundred other societies, composed of good men of “all denominations,” for combined religious action, but indications of a feeling that the separation of Christians is a contradiction in terms—that it is an anomaly which must be done away.

One common feature marks all those movements of which I have spoken. They seem to fix unity not on the basis of truth *expressed*, but on the basis of truth *suppressed*. Nevertheless, they are signs of the times, and I call you to note them, that you may be wiser by them. They are all imitations—or rather, they are all irregular results—of a deeper movement of the SPIRIT of GOD, in the midst of His Church. The time will come for the power of GOD to unite His Church that she may stand forth, and be seen, and recognized, and obeyed in the world. He has long suffered the flesh of man to obstruct His Will. But, in His own time, He will lift up the veil from those promises which have, as yet, been hidden from our eyes, and we shall see the exceeding greatness of His might in those who put their trust in Him.

My brethren, that unity of the Church, outward and inward, for which the Head of the Church prayed, must, sooner or later, be accomplished on earth. It is true, bodies, which have corrupted themselves, have never, *as bodies*, repented. Usually they have gone from bad to worse. But some out of all shall learn GOD's ways, and shall witness for GOD's truth, and shall manifest GOD's power. It were vain to hope that Latins and Greeks and Protestants, *retaining* their several sinful excesses and defects, shall ever become one Church, in GOD's appointed way. It were vain also to hope that, *as bodies*, they will ever, severally, renounce their excesses, and supply their defects. But GOD shall be glorified by the faith and unity of His

Church, through “a remnant,” at the close of the Christian dispensation, just as He was glorified through “a remnant” at the close of the Jewish. And thus, the restoration of unity is an interest altogether personal and individual to each baptized soul, just because it is common to so many. And the course of it must lie along no barren tract of controversy on questions of privilege and precedence, but along the line of an unfailing compliance with all the express conditions of our calling in CHRIST JESUS. The moral habit of the men of our age is not in accord with their high destiny. It has an antipathy to submission. Their will is not at unity with God. And that is the evil along the course of which the remedy must be made to run. They are the tempers of men which break or conserve the unity of the Church. The unity of the Church is not only a creed—it is a life.*

And now, as, by God’s blessing, we can, let us draw this out.

“There is one body and one spirit,” says the Apostle, and how?—“even as ye are called in *one hope of your calling*.” The first step, therefore, to Christian unity in the Church, is for Christians to know their common hope. Christians must know unto what they have

* “The idea of humbly learning God’s truth and passively receiving sacramental mysteries from the hands of a man like ourselves; of submitting to counsel or reproof, rebuke, correction, at the judgment of a fellow-sinner, is a test and probation of our moral habit, which by its searching and salutary virtue attests itself to be of God.”—*Manning’s Unity*, p. 268.

been called. No man can take his place until he understands what that place is—what God has purposed him for, and called him to be. And “the hope” of the Gospel, my brethren, what is it? It is not simply that our sins may be pardoned—it is not simply that our souls may go to heaven when we die. The hope to which we have been called, is to inherit all things, as “heirs of God and joint-heirs with CHRIST,”—to reign with CHRIST in the kingdom to come—to sit with Him upon His throne, as now He sitteth with the FATHER upon His throne. This is our calling—to have our human nature, in its entireness, brought into that condition into which CHRIST has already brought it in His Own Person. As we now “bear the image of the earthy,” we are called to “bear the image of the heavenly.” We are to become like That which JESUS CHRIST became, when He rose from the dead, and ascended up into Heaven. A change, similar to that which passed on His Body, must pass upon our body. And when this shall take place, then we shall enter, with Him, into the inheritance of all things.

Mark this well, my brethren, we are called not merely to look at JESUS crucified, but at what JESUS became after He was crucified. He was crucified for our sins, but His crucifixion was not His ultimate condition. After His crucifixion, He rose from the dead, and He rose with that very Body which had been crucified. In that risen Body, He now appears for us at God’s right hand. In that Body He shall come to us again, and when He comes, He will change His people

who shall be alive, and raise up those which shall be dead. And that change, my brethren, is our final condition. That change is our introduction into the promised kingdom. And the hope of that kingdom, and the hope of that change, is the common hope of the Christian.

You do not see man in his glory, when you behold the unfallen Adam in paradise, fresh from his Maker's hands. You do not see for what man was destined, when you see JESUS CHRIST suffering upon the Cross. But when you look into the Heaven of Heavens, and see the SON of GOD sitting, as a Man, at GOD's right hand, then you understand the calling of man—then you can enter into David's words—"LORD, what is man, that Thou art mindful of him, and the son of man that Thou regardest Him?" Yes, brethren, the glorified JESUS *still* calls us brethren. He loves us now, as He loved us, when He hung upon the Cross. As He came down into the depths of our humiliation, so will He raise us up unto the heights of His exaltation.

Now what the text sets forth is plain—there can never be any restoration to unity but on this foundation. It is belief in this "hope of our calling" which will first bring us together. The Christian world is separate and divided, because men do not understand the oneness of their baptism. And they do not understand their baptism, because they do not believe in this hope of their calling. There are two things set forth in Christian baptism—death with CHRIST, and resur-

rection with CHRIST. And all men who earnestly desire that God's pledge to them in baptism shall be absolutely fulfilled in them, all such are *in the way* of Christian unity.

My brethren, in this way is your interest in the unity of the Church a personal interest. You have all been baptized. You are all responsible for that which is signified in baptism. By the sacrament of baptism, CHRIST sets before you what He has redeemed you *for*,—what He proposes to do *in* you, —what He proposes to do *with* you. Now, if all men understood what their baptism means—if all men were willing to have their baptism a real transaction between God and them—if all men were willing to experience in themselves that which baptism expresses, no longer would they be hindering the unity of the Church.

What is the state of the case? In baptism, God binds Himself to us, so to speak. He makes a covenant with us. He guarantees to us certain blessings. And we, on our part, do solemnly give ourselves up to Him. We are ready that what He proposes *to* us shall take effect *in* us. We are baptized into the Name of the Blessed Trinity, in order that we may receive from God all the blessing which the "FATHER" supplies,—all the glory which the "SON" brought into our nature, and all the instruction, and comfort, and illumination, which the HOLY SPIRIT can impart. All this, and more than language can define, or thought can compass, has God, in our baptism, engaged to do for us.

Now God is in earnest, whether we be in earnest or not. What, in baptism, He sets before us in visible signs, He is Himself present to work *in* us. He does not give us a dry task to perform, but He draws nigh Himself, to aid the performance of it, and to fulfil a work *in* us. Men seem as if they thought their justification before God a thing done for them by Him, but their sanctification an offering of their own—a work achieved *by them* in return for the favour received. But it is not so. God accounts us righteous for His Son's sake, when we believe in Him, and then in baptism, He engages to make us, *really*, that which He accounts us—to make us really righteous. But the cause of complaint which God has against us all, my brethren, is not that we have fallen in Adam, and are incapable of righteousness, but that we are forgetting the covenant which He has made with us, and we with Him—that we *will* not give Him the opportunity of fulfilling the promises which He has made to us—that we either turn our baptism into an idle ceremony, or make it a piece of necromancy and magic. God is provoked with us, because we will not remember the holy obligations which burden us. He is waiting upon us every day,—and waiting in vain—to hear us ask Him to give us, in actual and absolute experience, all that which He has already given us in sacramental engagement.

This, my brethren, is the sin of the Christian nations, that, being in covenant with God, they will not stand to that covenant. This is the history of our

broken unity. The LORD appointed one baptism for all. And all who partake in that one baptism should be one. Let Christians return to their baptismal engagements, and our lost unity will be restored. Baptism contains all the elements of our perfection.* O ! woe be to those who hinder Christian unity, by requiring of man more than is signified in his Christian baptism ; or who, being content with less than is signified in his Christian baptism, do not require all that Christian baptism contains.

Be not deceived. There is no right condition of the Church of God recognized in Holy Scripture but the condition of unity. There is no other condition set forth in the Sacraments which God has instituted. "By one spirit, we are all baptized into one body, whether we be Jews or Greeks, whether we be bond or free;" and "We being many are one bread, and one body, for we are all partakers of that one bread." Whoever is not mourning over the loss of unity—whoever is not seeking its recovery, with all his heart and all his soul, and with all that breadth and depth of heart which is worthy of the subject, is a stranger to the purpose of God, and a traitor to the success of his baptismal calling. He knows neither what is good for himself, or good for his neighbour. He cannot be perfected. No man can measure the bereavement

* "So he that holds that immovable rule of truth which he received at his baptism, will know the words and sayings and parables which were taken out of the Scriptures."—*S. Ireneus* i. 1. Apud. Barrow. Vol. I. p. 279.

which all sustain by divisions in the Catholic Church.*

In the primitive definition of the Church of God, there are four terms used, "One," "Holy," "Catholic," and "Apostolic." Unity is the pre-requisite to all the rest. The Church first is one—and therefore, fit to be presented to God, to do His holy work. And then she is separated to Him—"Holiness to the LORD." And then she is Catholic—spreading over all nations, and bringing salvation to all. But her unity is the key-stone of the whole framework. *First*, there is one body and one spirit. To make room for the manifestation of the one Spirit, there must first exist the one Body. Break the unity of the body, and you quench the spirit. Quench the spirit, and you lose the hope. Lose the hope, and you lose JESUS the LORD. You cease to believe in God's truth as *He* did. You occupy yourself with speculations, and abstractions, and developments of doctrine *about* God, in the place of God Himself. You have not the faith of the LORD—you cannot fulfil His baptism, and so you fail in apprehending GOD the FATHER, "Who is

* "The LORD saith, 'I and the FATHER are one;' and again, of the FATHER, the SON, and the HOLY GHOST, it is written—'and these Three are One:' and does any one think that oneness, thus proceeding from the divine immutability, and cohering in heavenly sacraments, admits of being sundered in the Church, and split by the divorce of antagonist wills? He who holds not this unity, holds not the law of GOD, holds not the faith of FATHER and SON, holds not the truth unto salvation."—*S. Cyprian. Unity of the Ch. Treatises*, p. 135. *Oxford*.

above all, and through all, and in you all." Break one link of the chain, and you break the chain. Refuse the first object in the series, and you let go all the rest.

Mark the order of the text—"There is one body"—one organized society, called into existence by God Himself, with power to every member in it, having one life in the body. It is a "*body*"—a visible thing—a material combination—"a city set on a hill." And "*one* body"—made out of all nations—not an English Church, nor a Roman Church, nor a Greek Church, nor a Protestant Church—not many sects—but *one* Church—one Body, having its proper form, its peculiar instincts, its distinct mode of subsistence, and its own law of growth and development.

And further, there is "one spirit." *The* "one body" is not a narrow fleshly confederacy,* but a wide living

* "The voluntary aggregations of men into communities professing Christianity are no more Churches, than an arbitrary combination of fathers and children under one roof are a family. The one constitutive principle is wanting, which is the will of God, knitting them in one by a revealed or natural sanction. They have not the first element of moral unity. They have no relation to each other; no fatherly authority no brotherly claims. The very essence of a family is natural order based upon the duties of submission and the rights of equality. God is the author of these relations by the appointment of nature. The lives of parental authority are a silent revelation, as divine as the voice of God at Sinai; and the polity of a family is as exactly ordained of God as the pattern which was shown to Moses on the Mount. Without this authorship and sanction there could be neither

Church, having one spirit—the Spirit of CHRIST resting upon It, and dwelling in It. That Spirit Which came down upon the Head of the Church when He was baptized, and Which again came down from heaven upon His Church made righteous *in* Him, is the one Spirit to fill the one Church with one hope. Every society is organized with a distinct hope and end. And the Church of God has a hope and end, of which the possession of the one Spirit now is the antepast and earnest. Where the Spirit is, there the “hope” is kept alive. Where the Spirit is not, there the one hope of the Church dies out, and some other hope fills its place.

And further still, there is “one LORD,” Who has attained to the hope—Who has brought our whole human nature to its ultimate state of perfection and blessedness—Who is ready to take His kingdom, but waiteth for the many sons Whom He is bringing to glory, that they may be ready also. The Head has entered into the hope, and the Body shall follow. And when the body shall have entered in, then the Head of the Church and the Church shall reign together for ever.

And further still—there is “one faith” by which the LORD attained that height in heaven. He came down from heaven to show all creatures *how* to trust

parental authority, nor filial obedience, therefore no moral discipline of the will. For this reason the divinely constituted polity of the Church effects what no other system can.”—*Manning's Unity*, p. 251.

in GOD. He became “a worm and no man,” having no strength of His Own, but leaning by faith upon another—“He trusted in GOD and was delivered.” “In the days of His Flesh He offered up prayers and supplication and was heard in that He feared.” He is “the author and finisher of all faith;” the example of it in Himself, the perfecter of it in others. There is, therefore, but one faith by which JESUS prevailed and became LORD of all—by which we, through Him, shall also prevail and attain His kingdom.

And further still—there is “one baptism.” Through faith, the Church enters into Christian baptism—going under the water which drowns the flesh—submitting to the fire which consumes the body of sin, and purges out the dross from the spirit. “Ye shall be baptized with the baptism wherewith I am baptized.” “We suffer with CHRIST, that we may reign with Him.”

And lastly—one GOD and FATHER of all, Who is above all, and through all, and in you all. Such is the summing up. They who are baptized *into* CHRIST and *with* CHRIST—GOD is their GOD and FATHER—*over* them to bear rule—in them continually to dwell—and *by* them to work out all His holy will and pleasure with the children of men.

Bear with me a few minutes more. I have sketched out that sort of unity which CHRIST prayed for, and S. Paul pressed upon the Ephesian Church. Now do not say that such a unity is impossible. My brethren, GOD has appointed means by which this unity can be effected, how difficult soever the work may appear.

CHRIST could not pray for an impossibility. His Apostles, filled with the Spirit, could not press an unattainable object. The SPIRIT of GOD is able to do it, and He *will* do it. The kings of the earth cannot do it. The Church, becoming carnal and worldly, cannot do it.* Forced uniformity can be produced,

* “Non est amplius ecclesia, sed respublica quædam humana, sub Papæ monarchia temporali.” So the Archbishop of Spalato described the Church of Rome, of which he was himself a Bishop. The history of this prelate is as instructive as it is curious. Marcus Antónius de Dominis, a learned inquirer into facts of history, and doctrines of the Church, becomes convinced of the innovations of Rome. A persecution threatens him in Dalmatia, where his see of Spalato is situated, and in 1616, he comes for shelter to England. The King receives him gladly, and Archbishop Abbot invites him to assist at the consecration of some English Bishops. Then he is made Master of the Savoy, and Dean of Windsor. While in England, he writes his book against Rome, “De Republica Ecclesiastica,” which, he boasts to the last, was never answered. Great offence is taken at Rome, and violent threats alternate with flattering offers of reconciliation to win him back. Neither is all well with him in England; for, through the intrigue of the Spanish Ambassador, he falls into disfavour with the King and the Clergy. Thus abandoned by his new friends he accepts the proposals of Rome, and requests leave to quit the kingdom. A commission—Abbot and the Bishops of Lincoln, London, Durham, and Winchester—sit upon him, and order him off in twenty days. He departs, but promises that he will never maltreat the Church of England, nor speak reproachingly of her—that her Articles are clear of heresy, and all “serviceable and sound.” But he does not keep his word, and all his future is but misery. Gregory XV. gives him a pension which Urban VIII. stops, and then the Archbishop broaches his former convictions, and taunts the

and has been produced by such instruments. But to make many men of one mind, and of one heart, and of one will, and of one outward organization, and of one inward life—to make one Church out of all nations, in which the peculiarities of each nation, according to the different characters given to each by God, should be preserved, and all should be combined into *one* harmonious whole—intertwined and interwoven by the wisdom and power of God—in which Church should be found Jews, and Greeks, and Romans—English, and French, and Germans—men of the North and the South, of the East and of the West—loving one another out of a pure heart fervently, and holding up together the testimony of CHRIST over all the earth—that is the work of the HOLY GHOST. It is His Own proper work. He came down at Pentecost to do the work. He first descended to make the material Body for the LORD, of the substance of the Blessed Virgin, and to endow that Holy Body with the fulness of heavenly gifts. And when that Body was taken to the Right Hand of God, the same Spirit came down again, from the Ascended LORD, to raise up for Him His mystical Body—to bind that Body to Its LORD, and to endow It with all powers needful for His

Roman Church with never answering his book. Whatever were his sentiments of truth, this kind of conduct is damaging to his memory, as showing a time-serving temper. His fate was, as may be supposed, rapid and decisive:—study searched—papers found—prison door opened—then shut—and so an end of Antonius de Dominis in this world for ever.

service. The work which the HOLY SPIRIT *came* to do He *can* do, and He will do.

But, my brethren, this work must be your work too. And only so far as it is yours, shall you be permitted to reap its blessedness. God never works for man's good against his will, but according to his will. *Will* the thing, and *work* for it, and *pray* for it, and God will perform it. The raising up of the Church—Its unity—Its perfection—the coming of Its Head—Its entrance into the kingdom prepared before the foundation of the world—this is the only abiding hope of the universe. And if you are not already lost men and women, this hope must fill your minds and move your hearts

O, my brethren, do not put this from you. Do not imagine that you can cultivate individual religion while you forget the Body of CHRIST. Do not limit your zeal to yourselves, and to people like yourselves. "In the last days, men shall be lovers of their own selves." Take care—selfishness begins in religion, and then branches out in all other directions. Men say they can do without their brethren. With their Bibles and their pet religious books, they can shut themselves up with themselves, and deal with God, without Priests, or Sacraments, or Church. The spirit of modern religion is the spirit of isolation. Oh! how it narrows, and estranges, and desolates! "It is not good for man to be alone."

Do not speak of personal religion as if to separate yourselves from all Christendom were personal religion.

How is personal religion to be attained? * Where is personal religion to be found? Do not all honest men, in all sects, feel that personal religion is well-nigh breathing its last? And O! Christian people, what shall revive personal religion? When we are zealous for the glory of God's Church, only then shall His comforts fill us to overflowing. When God's people of old returned from their captivity, they sought to make themselves *individually* comfortable and prosperous, and God said "Ye have sown much and bring in little. Ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes."† And why was

* "Besides these joints and bands of the great miracle of charity (the holy Eucharist), the Church silently testified, at all times, by the habitual tenor of its practice; for the life of every Christian was a type of the unity of God. The universal love of all, the various sympathy in joy and sorrow, the denial and subjugation of self for the sake of others, the forgiveness of injuries, the quenching of resentment, the love of enemies, were rays emanating from some central brightness. Their unearthliness and their inclination revealed their advent to be from heaven, and their origin to be in God."—*Manning's Unity*, pp. 224-5.

None of us should despair because of pressing evils. Let us, *correct all we can*, and bear the rest—praying to God rather than complaining to man. "Pii et placidi misericorditer corripiant quod possunt; quod non possunt patienter ferant, et cum dilectione gemant atque lugeant donec aut emendet Deus, aut in messe eradicet zizania."—*S. Augustine con Parmen.* l. iii. c. 1.

† Haggai i. 6.

this? They strove to have abundance and ease in their cieled houses, while the House of God “lay waste.” And so now, men dream of prosperous *individual* religion, while the Church, the House of God, is in ruins. “Go up,” said the LORD to the selfish ones of old—“go up to the mountain and bring wood and build the House, and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and lo! it came to little; and when ye brought it home I did blow upon it. Why? saith the LORD of Hosts, because of Mine House that is waste, and ye run every one to his own house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit: and I called for a drought upon the land and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth; and upon men, and upon cattle, and upon all the labour of the hands.”*

O! fearful was God’s curse upon the narrow-minded Jews of old. And fearfully again will such a curse be spiritually fulfilled in us, and in our children. May God turn us from our selfishness and enlarge our hearts!

“Consider now, saith the LORD, from the day that the foundation of the LORD’s Temple was laid—consider it—from this day will I bless you.”†

* Haggai i. 8, 9, 10, 11. † Haggai ii. 18, 19.

A S E R M O N

PREACHED IN

The Ruins of Hawarden Church,

AFTER ITS

PARTIAL DESTRUCTION BY FIRE,

ON SUNDAY, NOVEMBER 8TH, 1857,

BY

REV. WALDEGRAVE BREWSTER, M.A.

CURATE.

Published in aid of its Restoration.

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S E R M O N .

N E H E M I A H ii. 17.

“ Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire : come, and let us build up the wall of Jerusalem, that we be no more a reproach.”

THE Bible, though the word of God, and perhaps chiefly designed to show us the deep things of God, has yet a wonderfully human character about it. God, indeed, speaks there, and that with no doubtful voice; but He speaks, for the most part, in the person of men, and stoops to all the ordinary forms of speech which men employ. And, so far from wearing the somewhat cold and repulsive aspect of a high and abstract theology, or hard and dry morality, the Scriptures abound with the most attractive and pathetic appeals to our understanding and affections, which can be brought to bear upon them. True, as we read, the heavens open, and majestic words of sovereign power, or of solemn warning, fall upon our ears; but mingled with them are the accents of a human love, and we feel in the presence of One like ourselves, at Whose feet we may sit and look upward, if not with perfect and familiar confidence, yet at least with less

trembling awe. And this it is which has made God's word, at all times, the hand-book of the lowly, as well as the learned. Speaking to no particular age or class, but to the whole human race ; and from the depths of man's nature, as well as God's knowledge ; it is no Sybilline mystery, to be opened only in the hour of perplexity : but a bosom friend and associate, whose daily converse improves our mind, as much as it cheers our heart.

Thus only could it become to us what it actually is, and satisfy all our nature's wants : hence its touching parables and engaging histories ; hence its universality and human tenderness. Not only do different portions of it fall in with the ever varying moods and tempers of men, according to their different characters and fortunes, at once correcting and elevating, as well as supplying a means of expression to their thoughts and feelings ; but neither can any circumstance or condition of life befall any number of us, I had almost said any individual, which is not there represented to the full, and in such a manner that we may take pattern from it for the regulation of our own conduct and emotions. Accordingly, we find there not parables only, but portraits ; accurate and most striking representations of what we ourselves might become under every phase of life, with all its shifting joys and sorrows. And these are drawn, as if the Spirit of God in drawing them had sympathized with us, and thrown Himself, so to say, into our ways of thinking ; had been touched with a feeling of our affections ; and striven to reach our hearts by their means.

What simple and affecting scenes of domestic life, for instance, are set before us in the histories of the Patriarchal ages and others of a later period. What a mirror for great and public men in the lives of Moses and Samuel, of Daniel and David. How natural yet how picturesque is the chapter from which the text is taken; and how easily does the greater part of it accommodate itself to our condition here and present state of mind. We are not merely told that Nehemiah was moved by the desolation of his country to return thither and repair its ruins, which would have been enough to record the bare historical fact; but regard has been evidently had to the interest which any one similarly circumstanced might naturally feel in the matter; and we are allowed to observe how the first thought arose in his mind, to accompany him from the moment he determined upon attempting the work, and note all the trials and difficulties he had to encounter in its accomplishment. And this is a part of what I would call the human character of the Bible, that it thus draws us "with the cords of a man," entering into our thoughts, satisfying our curiosity, and consulting our affections; not merely narrating what was done, but discovering to us all the feelings and difficulties of those who did it, that we may not want for encouragement or instruction under like circumstances.

What, again, can be more admirable in this respect, or considerate to us, than the whole of this story of Nehemiah? One of the children of the captivity, he had been promoted to be the king's cup-bearer, a post of special dignity and favour. On a certain

occasion some of the Jews came to him, possibly on a matter of business, or perhaps for the express purpose of interesting him in the matter, and told him how his countrymen that had been left in Judea were in great affliction and reproach; and that the wall of Jerusalem was broken down, and the gates thereof burned with fire. Moved by this account, he prays that God would enable him to return to Jerusalem, and repair its ruins. Shortly after the king noticing his sadness and abstraction, when on duty at the palace, inquires the cause of it: and now observe his reply, "Why should not my countenance be sad, when the place of my fathers' sepulchres lieth waste, and the gates thereof are burnt with fire?" Then he asks the king's leave and assistance for the restoration he proposed. Having obtained these he sets out at once on his expedition and arrives at Jerusalem. Then, again, comes one of those touching pictures which in any other composition would be set down as a most exquisite stroke of art; "I arose in the night, I and some few men with me; neither told I any man what my God had put into my heart to do at Jerusalem: and I went out by night . . . and viewed the walls which were broken down, and the gates which were consumed by fire. So I went up in the night by the brook and viewed the wall, and turned back and entered by the gate of the valley, and returned." And afterwards, he adds, when occasion was given, how he urged all the rulers and the people to help him in the good work he had undertaken: "then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste and the gates thereof are

burnt with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach."

Here, then, is a case as nearly parallel to our own at the present moment, as any well can be: and you see something of the way in which, I should suppose, God would have us feel and behave under it. And this is not told us in a hard and unfeeling or merely didactic way, but in that which from its kindly and human touches might seem calculated beyond all others to move our sympathies and secure our hearts.

And here, in a word, is the course we should take. Let us first of all pray honestly and earnestly to God, that He would be with us, and prosper us in our work; let us seek help and assistance from any who are able to contribute what we can not towards it; and let us at once encourage one another, and arise, one and all,—for one and all are interested, and none, not the youngest or poorest, should be deprived of his right to share in such a work as this;—let us, one and all, arise and build up our walls, that the place of our fathers' sepulchres lie no longer waste, and we ourselves be no longer a reproach.

Now, it seems but natural to ask why Nehemiah speaks only of "the place of his fathers' sepulchres," when David, we cannot doubt, would have spoken of the house or city of the Lord his God? And one reason might very well be, that the person to whom he spoke differed from him in religious opinions; and, therefore, he urged a motive, not, probably, the strongest to his own mind, but such as he thought the other would recognise and allow. For this, indeed, is an argument

which all men admit ; one of those touches of nature, which makes the whole world kin, as we say ; which is understood every where, and might be accepted, when other grounds would prove only so many points of difference. But, beyond a doubt, that which made Nehemiah so anxious about Jerusalem and the Temple, was the persuasion that they were to him the pledge and place of God's presence, and God's promises. In them his fathers had served God, and found favour with Him. To rebuild them was an act of piety which no consideration of personal ease or enjoyment could induce him to forego ; and their restoration was the surest sign that God still owned His people, and would hold gracious intercourse with them. That which drew his soul towards Jerusalem, and made all his yearning thoughts turn thitherward, was a religious rather than a merely natural feeling ; yet, like all religious ties and relations, gathering up the natural into itself and sanctifying them, as Christ in taking our nature did not destroy, but rather deified it. With some of us, also, I trust, the most constraining motive to the love of God's house, will ever be the thought that it is His house ; that there our fathers worshipped, and we ourselves have often found our God in the ordinances of His grace. There He first received us into His family from a fallen world : there sanctified the several relations of home and affection, into which we have since entered : and there, not only do the bodies of our loved ones lie around us, but we know that He watches over their holy and august repose, and will restore them to us in all their perfection when He comes again.

To others who, unhappily, are alienated in feeling, or differ in opinion, and so do not worship with us, it may be only the place of their fathers' sepulchres, that is, may have only such hold upon them as the relationships and ties of this life, though the best of them, can give it; and yet for all that be loved by them with no weak or idle affection. For, short of those which are simply religious, there is, perhaps, no stronger or more sacred feeling than this, even if it is not itself in some sense religious. Certainly it obtains almost universally. Hardly can you find any people, however low or degraded, altogether insensible to it; while it was the only reason once given by a considerable North American tribe, for refusing a very advantageous offer that had been made them for the lands they occupied: "how shall we remove the bones of our fathers?"

In urging this point, then, Nehemiah was probably not stating all those considerations which would have weight with his own mind, nor, perhaps, that which had the greatest, but only that which he thought most likely to be appreciated by the person with whom he had to do. And thus we, too, may be glad to find any common ground, where those who differ from us in other points, can yet meet us, and join with us in building up our walls, which lie waste, and our gates, which have been consumed by fire. No one, indeed, who witnessed the general zeal and activity which was shown on the occasion of our cruel disaster, can think that all regard for these holy places has died out in the minds, even of those who seem ordinarily but too careless and indifferent about such matters. It may not be all we

could wish, or take exactly the shape we should desire ; it may be weak, and require a good deal to call it into action ; but there are evidently provocations which it would not tamely endure. From one motive or another, the attachment of the people of this country to the churches in which their fathers worshipped, even where they themselves have ceased for a time to do so, is greater than many would imagine. There is a sense of property and interest in them, which centuries of traditional feeling and possession conspire to keep alive ; and which, if any serious mischief to them were attempted, would exhibit itself in a manner, and with a vivacity, little, perhaps, anticipated by those who would destroy, or divert them from their proper uses. Many, who do not avail themselves of them as they might, have yet their own value and affection for them ; and would be very unwilling to have them seriously interfered with, or to be deprived of their right of access to them. And, in some cases, it might become apparent that to injure them greatly, would be like touching the apple of their eye, even with those who could hardly have been expected to stand forth in their defence.

If, however, *we* have other and, as we deem, higher and holier motives than these to urge us on, then let us show ourselves more energetic and self-denying ; if we have greater interests at stake, as I do not hesitate to say we have, then let us be ready to make greater sacrifices, to show our sense of them. And let every individual of every class and age be invited to help in this great work ; not merely because

of the amount of pecuniary assistance they may be able to give; but because it is a Christian's birth-right that he should be allowed to take part in every thing which conduces to the glory of God: and let such arrangements be made for this purpose as the circumstances of every person may render most convenient to him. A further advantage I see in such a measure, is, that a person seldom makes a sacrifice for anything, be it what it may, without feeling that the object for which he made it has become proportionately dearer to him. This is the natural effect of any act of sacrifice or self-denial upon the doer: but in the case of religious objects, a supernatural grace, may be reasonably expected to attend upon the action. And thus our duties are blessed to ourselves, as well as their immediate objects. Consider again, how often what we withhold, or spend upon some object of sensual pleasure or worldly ambition, is utterly lost and dissipated; or remains only to become a snare and a curse to us. On the other hand, whatever we give to God has this blessing in it: that it still remains to us as our own, and our works do follow us, in a sense which cannot be true of that which we spend upon ourselves, or any mere object of this life. Nor does the good we thus do end with our own life, but lives on after we are gone hence, to bring others to Him; and continues to accomplish and augment the work for which we devoted it when we are no longer here to forward or direct its operation.

Once more: it may be asked how is it that God can permit the evil mind of one man to do such dishonour to Him, and bring such trouble and distress upon so

many others: and to this we must answer that, though we cannot pretend to see all the designs which God has in permitting such things, yet we can easily conceive how greater honour may redound (Ps. lxxvi. 10:) to Him, and we ourselves may be spiritually improved by the exercise of those religious principles which such an event calls into action; and that all may not be so evil as it seems, even in the sorrow and vexation which it occasions to those who suffer most from it.

There are few, I should hope, in whom the destruction of this Church has not excited some salutary reflections. Many, perhaps, have found that they really have more interest in it than they ever thought they had before; and could not see it destroyed without feelings which they did not know they entertained towards it. Some, by such discovery of their own hearts, may be led to the further question, how it comes about that they have hitherto prized its ordinances so little; and determine, by God's grace, to frequent them more for the future. Others again, I would fain hope, who have hitherto stood aloof from us, may be drawn towards us by the conviction that we have, after all, a depth of common interest in holy things which it is not worth their while to overlook for a few inferior or unimportant differences of opinion; for community in loss and suffering has often a wonderful effect in reconciling differences, and blotting out recollections that hinder unity of sentiment and action.

If, then, any such results as these should follow, and God grant they may, they would materially detract from the amount of evil really inflicted by this great

crime. If, indeed, our loss call any of us to a keener and more religious apprehension of the blessings of public worship; if it awaken in us a more earnest desire to honour God in our substance, or lives and actions; if it help us, in any way, to realize more distinctly our true relation to God and to one another; if it make us more united, more forbearing, more truthful, more religious; then, so far from wondering that God should permit any one person to have the power of inflicting so much loss and inconvenience on so many, we shall the rather wonder to find how much good He can work out of that which, to our eyes, must seem at first sight an unmitigated evil.

And, as such a result is neither impossible nor unnatural, let us endeavour seriously to bring it about. Let us pray God to do it for us, and by us, and in us. Let us entreat Him to draw our hearts more together; to make us more considerate and kind to one another; to help us to feel our own faults, and forget each other's offences in our common loss. As the evil brought upon us is unusual in its extent and enormity; so let us pray Him to enable us to distinguish it as remarkably by the way in which we bear and improve it. Let those who point to the one be compelled to notice the other as pointedly, so that we may be no more a reproach. Let us arise and build again our Holy House, in which our fathers worshipped; and let the common work, and the common interest which we must feel in it, unite and draw us more and more together. Let our earnestness in the matter, too, be so apparent as to be a support and spur to those who undertake the

direction of it. In short, let us imitate those who have already given so liberally of their substance towards it: for though we may never want opportunities of doing good or promoting the glory of God; not often does He make so urgent an appeal to any of us; not often does He bring the question of our readiness to uphold His honour so pressingly home to us.

But, while we thus urge on the restoration of the material fabric, let us not forget that we, also, are described as living stones in a still more glorious structure; of which apostles and prophets are the foundation, and Christ himself the firm and stable corner stone. In this spiritual temple, then, let us arise and build with redoubled energy, that our earthly shrines, in which we now worship, may be more lovely in His sight; and we ourselves, at last, be placed among the stones with which the foundations of the walls of the heavenly Jerusalem (Rev. xxi. 19.) are daily being garnished.

W. B.



